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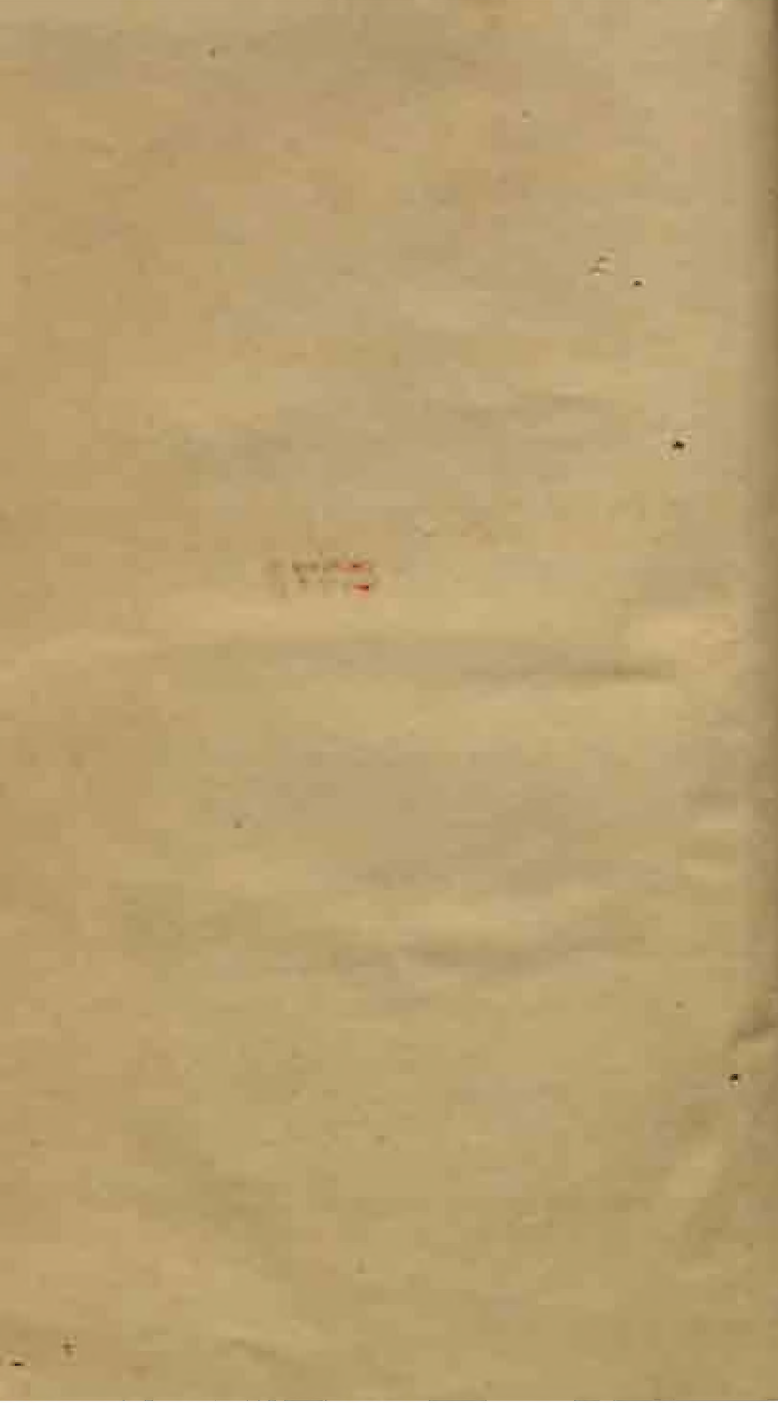
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THE
HISTORY

OF THE
DECLINE AND FALL

OF THE
ROMAN EMPIRE.

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EDWARD GIBBON, Esq.



TWELVE VOLUMES.

VOL. IX.

A NEW EDITION.

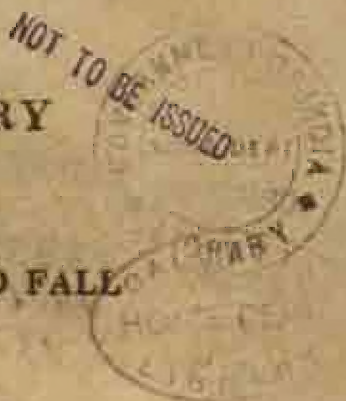
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INDIA
THE
HISTORY
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DECLINE AND FALL
OF THE
ROMAN EMPIRE.



CHAP. XLVIII.

Plan of the four last volumes.—Succession and characters of the Greek emperors of Constantinople, from the time of Heraclius to the Latin conquest.

I HAVE now deduced from Trajan to Constantine, from Constantine to Heraclius, the regular series of the Roman emperors; and faithfully exposed the prosperous and adverse fortunes of their reigns. Five centuries of the decline and fall of the empire have already elapsed: but a period of more than eight hundred years still separates me from the term of my labours, the taking

CHAP.
XLVIII.

Debate of
the Byzan-
tine law
1077.

CHAP.
XLVIII.

of Constantinople by the Turks. Should I persevere in the same course, should I observe the same measure, a prolix and slender thread would be spun through many a volume, nor would the patient reader find an adequate reward of instruction or amusement. At every step as we sink deeper in the decline and fall of the eastern empire, the annals of each succeeding reign would impose a more ungrateful and melancholy task. These annals must continue to repeat a tedious and uniform tale of weakness and misery: the natural connection of causes and events would be broken by frequent and hasty transitions, and a minute accumulation of circumstances must destroy the light and effect of those general pictures which compose the use and ornament of a remote history. From the time of Heraclius, the Byzantine theatre is contracted and darkened: the line of empire, which had been defined by the laws of Justinian and the arms of Belisarius, recedes on all sides from our view: the Roman name, the proper subject of our inquiries, is reduced to a narrow corner of Europe, to the lonely suburbs of Constantinople; and the fate of the Greek empire has been compared to that of the Rhine, which loses itself in the sands, before its waters can mingle with the ocean. The scale of dominion is diminished to our view by the distance of time and place; nor is the loss of external splendour compensated by the nobler gifts of virtue and genius. In the last moments of her decay, Constantinople was doubtless more opulent and populous than Athens at her most flourishing era, when a scanty sum of

six thousand talents, or twelve hundred thousand pounds sterling, was possessed by twenty-one thousand male-citizens of an adult age. But each of these citizens was a freeman who dared to assert the liberty of his thoughts, words, and actions; whose person and property were guarded by equal law; and who exercised his independent vote in the government of the republic. Their numbers seem to be multiplied by the strong and various discriminations of character: under the shield of freedom, on the wings of emulation and vanity, each Athenian aspired to the level of the national dignity: from this commanding eminence, some chosen spirits soared beyond the reach of a vulgar eye; and the chances of superior merit in a great and populous kingdom, as they are proved by experience, would excuse the computation of imaginary millions. The territories of Athens, Sparta, and their allies, do not exceed a moderate province of France or England: but after the trophies of Salamis and Plataea, they expand in our fancy to the gigantic size of Asia, which had been trampled under the feet of the victorious Greeks. But the subjects of the Byzantine empire, who assume and dishonour the names both of Greeks and Romans, present a dead uniformity of abject vices, which are neither softened by the weakness of humanity, nor animated by the vigour of memorable crimes. The freemen of antiquity might repent with generous enthusiasm the sentence of Homer, "that on the first day of his servitude, the captive is deprived of one half of his manly virtue." But the poet had only seen the effects

CHAP.
XLVIII.

of civil or domestic slavery, nor could he foretell that the second moiety of manhood must be annihilated by the spiritual despotism, which shackles, not only the actions, but even the thoughts, of the prostrate votary. By this double yoke, the Greeks were oppressed under the successors of Heraclius, the tyrant: a law of eternal justice, was degraded by the vices of his subjects; and on the throne, in the camp, in the schools, we search, perhaps with fruitless diligence, the names and characters that may deserve to be rescued from oblivion. Nor are the defects of the subject compensated by the skill and variety of the painters. Of a space of eight hundred years, the four first centuries are overspread with a cloud interrupted by some faint and broken rays of historic light; in the lives of the emperors, from Maurice to Alexius, Basil the Macedonian has alone been the theme of a separate work; and the absence, or loss, or imperfection, of contemporary evidence, must be poorly supplied by the doubtful authority of more recent compilers. The four last centuries are exempt from the reproach of penury; and with the Comnenian family, the historic muse of Constantinople again revives, but her apparel is gaudy, her motions are without elegance or grace. A succession of priests, or courtiers, treads in each other's footsteps in the same path of servitude and superstition: their views are narrow, their judgment is feeble or corrupt; and we close the volume of copious barrenness, still ignorant of the causes of events, the characters of the actors, and the manners of the times, which they celebrate or

deplore. The observation which has been applied to a man, may be extended to a whole people, that the energy of the sword is communicated to the pen; and it will be found by experience that the tone of history will rise or fall with the spirit of the age.

CHAP.
XLVIII.

From these considerations, I should have abandoned without regret the Greek slaves and their servile historians, had I not reflected that the fate of the Byzantine monarchy is *intimately* connected with the most splendid and important revolutions which have changed the state of the world. The space of the lost provinces was immediately replenished with new colonies and rising kingdoms: the active virtues of peace and war deserted from the vanquished to the victorious nations; and it is in their origin and conquests, in their religion and government, that we must explore the causes and effects of the decline and fall of the eastern empire. Nor will this scope of narrative, the riches and variety of these materials, be incompatible with the unity of design and composition. As, in his daily prayers, the Mussulman of Fez or Delhi still turns his face towards the temple of Mecca, the historian's eye shall be always fixed on the city of Constantinople. The extensive line may embrace the wilds of Arabia and Tartary, but the circle will be ultimately reduced to the decreasing limit of the Roman monarchy.

its connection with the revolutions of the world.

On this principle I shall now establish the plan of the four last volumes of the present work. The first chapter will contain, in a regular series, the emperors who reigned at Constantinople during a pe-

Plan of the four last volumes.

CHAP.
KLVIII.

riod of six hundred years, from the days of Heraclius to the Latin conquest: a rapid abstract, which may be supported by a general appeal to the order and text of the original historians. In this introduction I shall confine myself to the revolutions of the throne, the succession of families, the personal characters of the Greek princes, the mode of their life and death, the maxims and influence of their domestic government, and the tendency of their reign to accelerate or suspend the downfall of the eastern empire. Such a chronological review will serve to illustrate the various argument of the subsequent chapters; and each circumstance of the eventful story of the barbarians will adapt itself in a proper place to the Byzantine annals. The internal state of the empire, and the dangerous heresy of the Paulicians, which shook the East and enlightened the West, will be the subject of two separate chapters; but these inquiries must be postponed till our farther progress shall have opened the view of the world in the ninth and tenth centuries of the Christian era. After this foundation of Byzantine history, the following nations will pass before our eyes, and each will occupy the space to which it may be entitled by greatness or merit, or the degree of connection with the Roman world and the present age. 1. The FRANKS; a general appellation which includes all the barbarians of France, Italy, and Germany, who were united by the sword and sceptre of Charlemagne. The persecution of images and their votaries, separated Rome and Italy from the Byzantine throne,

and prepared the restoration of the Roman empire in the West. II. **THE ARABS OF SARACUNE.** Three ample chapters will be devoted to this curious and interesting object. In the first, after a picture of the country and its inhabitants, I shall investigate the character of Mahomet; the character, religion, and success of the prophet. In the second, I shall lead the Arabs to the conquest of Syria, Egypt, and Africa, the provinces of the Roman empire; nor can I check their victorious career till they have overthrown the monarchies of Persia and Spain. In the third, I shall inquire how Constantinople and Europe were saved by the luxury and arts, the division and decay, of the empire of the caliph. A single chapter will include, III. **THE BULGARIANS,** IV. **HUNGARIANS,** and V. **RUSSEANS,** who assaulted by sea or by land the provinces and the capital; but the last of these, so important in their present greatness, will excite some curiosity in their origin and infancy. VI. **THE NORMANS;** or rather the private adventures of that warlike people, who founded a powerful kingdom in Apulia and Sicily, shook the throne of Constantinople, displayed the trophies of chivalry, and almost realized the wonders of romance. VII. **THE LARINS;** the subjects of the pope, the nations of the West, who enlisted under the banner of the cross for the recovery or relief of the holy sepulchre. The Greek emperors were terrified and preserved by the myriads of pilgrims who marched to Jerusalem with Godfrey of Bouillon and the peers of Christendom. The second and third crusades

trade in the footsteps of the first: Asia and Europe were mingled in a sacred war of two hundred years; and the Christian powers were bravely resisted, and finally expelled, by Saladin and the Mamelukes of Egypt. In these memorable crusades, a fleet and army of French and Venetians were diverted from Syria to the Thracian Bosphorus: they assaulted the capital, they subverted the Greek monarchy: and a dynasty of Latin princes was seated near three score years on the throne of Constantine. VIII. The Greeks themselves, during this period of captivity and exile, must be considered as a foreign nation; the enemies, and again the sovereigns, of Constantinople. Misfortune had rekindled a spark of national virtue; and the imperial series may be continued with some dignity from their restoration to the Turkish conquest. IX. The MOGULS and TARTARS. By the arms of Zingis and his descendants, the globe was shaken from China to Poland and Greece; the sultans were overthrown; the caliphs fell, and the Cæsars trembled on their throne. The victories of Timour suspended above fifty years the final ruin of the Byzantine empire. X. I have already noticed the first appearance of the Turks, and the names of the fathers, of *Seljuk* and *Othman*, discriminate the two successive dynasties of the nation, which emerged in the eleventh century from the Scythian wilderness. The former established a potent and splendid kingdom from the banks of the Oxus to Antioch and Nice; and the first crusade was provoked by the violation of Jerusalem and the

danger of Constantinople. From an humble origin, the *Ottomans* arose, the scourge and terror of Christendom. Constantinople was besieged and taken by Mahomet II. and his triumph annihilates the remnant of the image, the title of the Roman empire in the East. The schism of the Greeks will be connected with their last calamities, and the restoration of learning in the western world. I shall return from the captivity of the new, to the ruins of ancient Rome; and the venerable name, the interesting theme, will shed a ray of glory on the conclusion of my labours.

CHAP.
XLVIII.
1788

THE emperor Heraclius had punished a tyrant and ascended his throne; and the memory of his reign is perpetuated by the transient conquest, and irreplicable loss, of the eastern provinces. After the death of Eudocia, his first wife, he disobeyed the patriarch, and violated the laws, by his second marriage with his niece Martina; and the superstition of the Greeks beheld the judgment of heaven in the diseases of the father and the deformity of his offspring. But the opinion of an illegitimate birth is sufficient to detract the choice, and loosen the obedience, of the people: the ambition of Martina was quickened by maternal love, and perhaps by the envy of a step-mother; and the aged husband was too feeble to withstand the arts of conjugal allurements. Constantine, his eldest son, enjoyed in a mature age the title of Augustus; but the weakness of his constitution required a col-

Second
marriage
and death
of Eudocia

CHAP.
XLVIII.

A. D. 629,
July 4.

league and a guardian, and he yielded with secret reluctance to the partition of the empire. The senate was summoned to the palace to ratify or attest the association of Heracleonas, the son of Martina: the imposition of the diadema was consecrated by the prayer and blessing of the patriarch: the senators and patricians adored the majesty of the great emperor and the partners of his reign; and as soon as the doors were thrown open, they were hailed by the tumultuary but important voice of the soldiers. After an interval of five months,

A. D. 630,
January.

the pompous ceremonies which formed the essence of the Byzantine state were celebrated in the cathedral and the hippodrome: the concord of the royal brothers was affectingly displayed by the younger leaning on the arm of the elder; and the name of Martina was mingled in the reluctant or venal acclamations of the people. Heracleus survived this association about two years: his last testimony declared his two sons the equal heirs of the eastern empire, and commanded them to honour his widow Martina as their mother and their sovereign.

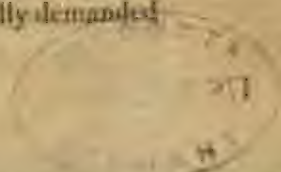
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see III.
A. D. 631,
February.

When Martina first appeared on the throne with the name and attributes of royalty, she was checked by a firm, though respectful, opposition: and the dying embers of freedom were kindled by the breath of superstitious prejudice.—“We reverence,” exclaimed the voice of a citizen, “we reverence the mother of our princes; but to those princes alone our obedience is due: and Constantine, the elder emperor, is of an age to sustain, in his own hands, the weight of the

" sceptre. Your sex is excluded by nature from
 " the toils of government. How could you com-
 " mit, how could you answer, the barbarians, who,
 " with hostile or friendly intentions, may approach
 " the royal city? May heaven avert from the Ro-
 " man republic this national disgrace, which would
 " provoke the patience of the slaves of Persia." Martina descended from the throne with indigna-
 tion, and sought a refuge in the female apart-
 ment of the palace. The reign of Constantine
 III lasted only one hundred and three days: he
 expired in the thirtieth year of his age, and although
 his life had been a long malady, a belief was enter-
 tained that poison had been the means, and his
 cruel step-mother the author, of his untimely
 fate. Martina reaped indeed the harvest of his
 death, and assumed the government in the name
 of the surviving emperor: but the incestuous
 widow of Heraclius was universally abhorred; the
 jealousy of the people was awakened, and the two
 orphans whom Constantine had left, became the
 objects of the public care. It was in vain that the
 son of Martina, who was no more than fifteen
 years of age, was taught to declare himself the
 guardian of his nephews, one of whom he had
 presented at the baptismal font: it was in vain
 that he swore on the wood of the true cross, to de-
 fend them against all their enemies. On his death-
 bed, the late emperor despatched a trusty serv-
 ant to arm the troops and provinces of the East in
 the defence of his helpless children: the eloquence
 and liberality of Valentin had been successful, and,
 from his camp of Chastalon, he boldly demanded

CHAP.
 XLVIII.
 —————

Heracle-
 ius, A. D. 612,
 May 23.



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XLVII.

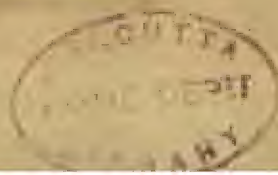
the punishment of the assassins, and the restoration of the lawful heir. The license of the soldiers, who devoured the grapes and drank the wine of their Asiatic vineyards, provoked the citizens of Constantinople against the domestic authors of their calamities, and the dome of St. Sophia re-echoed, not with prayers and hymns, but with the clamours and imprecations of an enraged multitude. At their imperious command, Heracleonas appeared in the pulpit with the eldest of the royal orphans; Constant alone was saluted as emperor of the Romans, and a crown of gold, which had been taken from the tomb of Heraclius, was placed on his head, with the solemn benediction of the patriarch. But in the tumult of joy and indignation, the church was pillaged, the sanctuary was polluted by a promiscuous crowd of Jews and barbarians; and the Monothelite Pyrrhus, a creature of the empress, after dropping a protestation on the altar, escaped by a prudent flight from the zeal of the catholics. A more serious and bloody task was reserved for the senate, who derived a temporary strength from the consent of the soldiers and people. The spirit of Roman freedom revived the ancient and awful examples of the judgment of tyrants, and the imperial culprits were deposed and condemned as the authors of the death of Constantine. But the severity of the conscript fathers was stained by the indiscriminate punishment of the innocent and the guilty: Martina and Heracleonas were sentenced to the amputation, the former of her tongue, the latter of his nose; and after this cruel execution, they consumed the re-

Punishment of
Martina and Hera-
clonas.
A. D. 541,
September.

maunder of their days in exile and oblivion. The CHAP. XLVIII.
 Greeks who were capable of reflection might find
 some consolation for their servitude, by observing
 the abuse of power when it was lodged for a mo-
 ment in the hands of an aristocracy.

We shall imagine ourselves transported five hundred years backwards to the age of the Anto-
 nines, if we listen to the oration which Constantine
 II pronounced in the twelfth year of his age be-
 fore the Byzantine senate. After returning his
 thanks for the just punishment of the assassins who
 had intercepted the fairest hopes of his father's
 reign,—“By the divine providence,” said the
 young emperor; “and by your righteous decree,
 “Martian and her incestuous progeny have been
 “cast headlong from the throne. Your majesty
 “and wisdom have prevented the Roman state
 “from degenerating into lawless tyranny. I there-
 “fore exhort and beseech you to stand forth as the
 “counsellors and judges of the common safety.”
 The senators were gratified by the respectful ad-
 dress and liberal donative of their sovereign; but
 these servile Greeks were unworthy and regard-
 less of freedom; and in his mind, the lesson of an
 hour was quickly erased by the prejudices of the
 age and the habits of despotism. He retained only
 a jealous fear lest the senate or people should one
 day invade the right of primogeniture, and seat
 his brother Theodosius on an equal throne. By
 the imposition of holy orders, the grandson of He-
 raclius was disqualified for the purple; but this ce-
 remony, which seemed to profane the sacraments

Constantine
 II. A. D.
 341, Sep-
 tember.



CHAP.
XLVIII.
CONSTANS

of the church, was insufficient to appease the suspicions of the tyrant, and the death of the deacon Theodosius could alone expiate the crime of his royal birth. His murder was avenged by the imprecations of the people, and the assassin, in the fulness of power, was driven from his capital into voluntary and perpetual exile. Constans embarked for Greece; and, as if he meant to retort the abhorrence which he deserved, he is said, from the imperial galley, to have spit against the walls of his native city. After passing the winter at Athens, he sailed to Tarentum in Italy, visited Rome, and concluded a long pilgrimage of disgrace and sacrilegious rapine, by fixing his residence at Syracuse. But if Constans could fly from his people, he could not fly from himself. The remorse of his conscience created a phantom who pursued him by land and sea, by day and by night; and the visionary Theodosius, presenting to his lips a cup of blood, said, or seemed to say, "Drink, brother, drink;" a sure emblem of the aggravation of his guilt, since he had received from the hands of the deacon the mystic cup of the blood of Christ. Odious to himself and to mankind, Constans perished by domestic, perhaps by episcopal, treason, in the capital of Sicily. A servant who waited in the bath, after pouring warm water on his head, struck him violently with the vase. He fell, stunned by the blow, and suffocated by the water; and his attendants, who wondered at the tedious delay, beheld with indifference the corpse of their lifeless emperor. The troops of Sicily invested with the

purple in obscure youth, whose inimitable beauty eluded, and it might easily elude, the declining art of the painters and sculptors of the age.

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XLVIII.

Constantine had left in the Byzantine palace three sons, the eldest of whom had been clothed in his infancy with the purple. When the father summoned them to attend his person in Sicily, these precious hostages were detained by the Greeks, and a firm refusal informed him that they were the children of the state. The news of his murder was conveyed with almost supernatural speed from Syracuse to Constantinople; and Constantine, the eldest of his sons, inherited his throne without being the heir of the public hatred. His subjects contributed, with zeal and alacrity, to chastise the guilt and presumption of a province which had usurped the rights of the senate and people; the young emperor sailed from the Hellespont with a powerful fleet; and the legions of Rome and Carthage were assembled under his standard in the harbour of Syracuse. The defeat of the Sicilian tyrant was easy, his punishment just, and his brazen head was exposed in the hippodrome: but I cannot applaud the clemency of a prince, who, among a crowd of victims, condemned the son of a patrician, for deploring with some bitterness the execution of a virtuous father. The youth was castrated; he survived the operation, and the memory of this indecent cruelty is preserved by the elevation of Germanus to the rank of a patriarch and saint. After pouring this bloody libation on his father's tomb, Constantine returned to his capital, and the growth of his young heart during

Constantine IV.
Pope Urban.
A. D. 668.
September.

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the Sicilian voyage, was announced by the familiar surname of Pogonatus, to the Grecian world. But his reign, like that of his predecessor, was stained with fraternal discord. On his two brothers, Heraclius and Tiberius, he had bestowed the title of Augustus; an empty title, for they continued to languish without trust or power in the solitude of the palace. At their secret instigation, the troops of the Anatolian *theme* or province approached the city on the Asiatic side, demanded for the royal brothers, the partition or exercise of sovereignty, and supported their seditious claim by a theological argument. They were Christians, (they cried), and orthodox catholics; the sincere votaries of the holy and undivided Trinity. Since there are three equal persons in heaven, it is reasonable there should be three equal persons upon earth. The emperor invited these learned divines to a friendly conference, in which they might propose their arguments to the senate; they obeyed the summons, but the prospect of their bodies hanging on the gibbet in the suburb of Galatz, reconciled their companions to the unity of the reign of Constantine. He pardoned his brothers, and their names were still pronounced in the public acclamations: but on the repetition or suspicion of a similar offence, the obnoxious princes were deprived of their titles and noes, in the presence of the catholic bishops who were assembled at Constantinople in the sixth general synod. In the close of his life, Pogonatus was anxious only to establish the right of primogeniture: the hair of his two sons, Justinian and Heraclius, was offered on the shrine of St. Peter,

as a symbol of their spiritual adoption by the pope; but the elder was alone exalted to the rank of Augustus and the assurance of the empire.

After the decease of his father, the inheritance of the Roman world devolved to Justinian II; and the name of a triumphant conqueror was dishonoured by the vices of a boy, who imitated his namesake only in the expensive luxury of building. His passions were strong; his understanding was feeble; and he was intoxicated with a foolish pride, that his birth had given him the command of millions, of whom the smallest community would not have chosen him for their local magistrate. His favourite ministers were two beings the least susceptible of human sympathy; an eunuch and a monk; to the one he abandoned the palace, to the other the finances; the former corrected the emperor's mother with a scourge, the latter suspended the insolvent tribunes, with their heads downwards, over a slow and smoky fire. Since the days of Commodus and Caracalla, the cruelty of the Roman princes had most commonly been the effect of their fears; but Justinian, who possessed some vigour of character, enjoyed the sufferings, and braved the revenge, of his subjects about ten years, till the measure was full, of his crimes and of their patience. In a dark dungeon, Leontius, a general of reputation, had groined above three years with some of the noblest and most deserving of the patricians: he was suddenly drawn forth to assume the government of Greece; and this promotion of an injured man was a mark of the con-

CHAP.
XLVIII.
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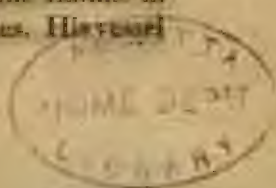
Justin
ian II.
A. D. 682,
September

CHAP.
XLVIII.
CONTINUED.

tempt rather than of the confidence of his prisoner. As he was followed to the port by the kind offices of his friends, Leontius observed with a sigh that he was a victim adorned for sacrifice, and that inevitable death would pursue his footsteps. They ventured to reply, that glory and empire might be the recompense of a generous resolution; that every order of men abhorred the reign of a monster; and that the hands of two hundred thousand patriots expected only the voice of a leader. The night was chosen for their deliverance; and in the first effort of the conspirators, the prefect was slain, and the prisons were forced open: the emissaries of Leontius proclaimed in every street,—“Christians, to St. Sophia!” and the reasonable text of the patriarch, “this is the day of the Lord!” was the prelude of an inflammatory sermon. From the church the people adjourned to the hippodrome: Justinian, in whose cause not a sword had been drawn, was dragged before these tumultuary judges, and their clamours demanded the instant death of the tyrant. But Leontius, who was already clothed with the purple, cast an eye of pity on the prostrate son of his own benefactor and of so many emperors. The life of Justinian was spared; the amputation of his nose, perhaps of his tongue, was imperfectly performed; the happy flexibility of the Greek language could impose the name of Rhinotmetus; and the mutilated tyrant was banished to Chersonæ in Crim-Tartary, a lovely settlement, where corn, wine, and oil, were imported as foreign luxuries.

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XLVIII.H. 11. 11. 11.
S. 13. 11. 11.
101.

On the edge of the Scythian wilderness; Justinian still cherished the pride of his birth and the hope of his restoration. After three years exile, he received the pleasing intelligence that his injury was avenged by a second revolution, and that Leontius in his turn had been dethroned and mutilated by the rebel Apsimar, who assumed the more respectable name of Tiberius. But the claim of lineal succession was still formidable to a plebeian usurper; and his jealousy was stimulated by the complaints and charges of the Chersonites, who beheld the vices of the tyrant in the spirit of the exile. With a band of followers, attached to his person by common hope or common despair, Justinian fled from the inhospitable shore to the hard of the Chozars, who pitched their tents between the Tanais and Borysthènes. The khan entertained with pity and respect the royal suppliant: Phanagoria, once an opulent city, on the Asiatic side of the lake Mootis, was assigned for his residence; and every Roman prejudice was stilled in his marriage with the sister of the barbarian, who seems, however, from the name of Theodora, to have received the sacrament of baptism. But the faithless Chozar was soon tempted by the gold of Constantinople; and had not the design been revealed by the conjugal love of Theodora, her husband must have been assassinated, or betrayed into the power of his enemies. After strangling, with his own hands, the two emissaries of the khan, Justinian sent back his wife to her brother, and embarked on the Euxine in search of new and more faithful allies. His vessel



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—————

was assailed by a violent tempest; and one of his pious companions advised him to deserve the mercy of God by a vow of general forgiveness, if he should be restored to the throne. "Of forgiveness?" replied the intrepid tyrant; "may I perish this instant—may the Almighty overwhelm me in the waves—if I consent to spare a single head of my enemies!" He survived this impious menace, sailed into the mouth of the Danube, trusted his person in the royal village of the Bulgarians, and purchased the aid of Terbelis, a pagan conqueror, by the promise of his daughter and a fair partition of the treasures of the empire. The Bulgarian kingdom extended to the confines of Thrace; and the two princes besieged Constantinople at the head of fifteen thousand horse. Apisimus was dismayed by the sudden and hostile apparition of his rival, whose head had been promised by the Chozm, and of whose erosion he was yet ignorant. After an absence of ten years, the crimes of Justinian were faintly remembered, and the birth and misfortunes of their hereditary sovereign excited the pity of the multitude; ever discontented with the ruling powers; and by the active diligence of his adherents he was introduced into the city and palace of Constantine.

His restoration and death.
A. D. 705—
VII.

In rewarding his allies and recalling his wife, Justinian displayed some sense of honour and gratitude; and Terbelis retired, after sweeping away an heap of gold coin, which he measured with his Scythian whip. But never was vow more religiously performed than the sacred oath of revenge which he had sworn amidst the storms of the Eux-

me: The two usurpers, for I must reserve the name of tyrant for the conqueror, were dragged into the hippodrome, the one from his prison, the other from his palace. Before their execution, Leontius and Apsimar were cast prostrate in chains beneath the throne of the emperor: and Justinian, planting a foot on each of their necks, contemplated above an hour the chariot-race, while the inconstant people shouted, in the words of the Psalmist,—“Thou shalt trample on the asp” and basilisk, and on the lion and dragon shalt “thou set thy foot!” The universal defection which he had once experienced might provoke him to repeat the wish of Caligula, that the Roman people had but one head. Yet I shall presume to observe, that such a wish is unworthy of an ingenious tyrant, since his revenge and cruelty would have been extinguished by a single blow, instead of the slow variety of tortures which Justinian inflicted on the victims of his anger. His pleasures were inexhaustible: neither private virtue nor public service could expiate the guilt of active, or even passive, obedience to an established government: and during the six years of his new reign, he considered the axe, the cord, and the rack, as the only instruments of royalty. But his most implacable hatred was pointed against the Chersonites, who had insulted his exile and violated the laws of hospitality. Their remote situation afforded some means of defence, or at least of escape: and a grievous tax was imposed on Constantinople, to supply the preparations of a fleet and army. “All are guilty, and all must perish,” was the com-

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date of Justinian; and the bloody execution was intrusted to his favourite Stephen, who was recommended by the epithet of the savage. Yet even the savage Stephen imperfectly accomplished the intentions of his sovereign. The slowness of his attack allowed the greater part of the inhabitants to withdraw into the country; and the minister of vengeance contented himself with reducing the youth of both sexes to a state of servitude, with roasting alive seven of the principal citizens, with drowning twenty in the sea, and with reserving forty-two in chains to receive their doom from the mouth of the emperor. In their return, the fleet was driven on the rocky shores of Anatolia; and Justinian applauded the obedience of the Euxine, which had involved so many thousands of his subjects and enemies in a common shipwreck: but the tyrant was still insatiate of blood; and a second expedition was commanded to extirpate the remains of the proscribed colony. In the short interval, the Chersonites had returned to their city, and were prepared to die in arms; the khan of the Chozars had renounced the cause of his odious brother; the exiles of every province were assembled in Tauris; and Bardanes, under the name of Philippicus, was invested with the purple. The imperial troops, unwilling and unable to perpetrate the revenge of Justinian, escaped his displeasure by abjuring his allegiance: the fleet, under their new sovereign, steered back a more auspicious course to the harbours of Sinope and Constantinople; and every tongue was prompt to pronounce, every hand to execute, the death of

the tyrant. Destitute of friends, he was deserted by his barbarian guards; and the stroke of the assassin was praised as an act of patriotism and Roman virtue. His son Tiberius had taken refuge in a church; his aged grandmother guarded the door; and the innocent youth, suspending round his neck the most formidable relics, embraced with one hand the altar, with the other the wood of the true cross. But the popular fury that dares to trample on superstition, is deaf to the cries of humanity; and the race of Heraclius was extinguished after a reign of one hundred years.

Between the fall of the Heraclian and the rise of the Isaurian dynasty, a short interval of six years is divided into three reigns. Bardanes, or Philippicus, was hailed at Constantinople as an hero who had delivered his country from a tyrant; and he might taste some moments of happiness in the first transports of sincere and universal joy. Justinian had left behind him an ample treasure, the fruit of cruelty and rapine; but this useful fund was soon and idly dissipated by his successor. On the festival of his birth-day, Philippicus entertained the multitude with the games of the hippodrome; from thence he paraded through the streets with a thousand banners and a thousand trumpets; refreshed himself in the baths of Zeuxippus, and, returning to the palace, entertained his nobles with a sumptuous banquet. At the meridian hour he withdrew to his chamber, intoxicated with flattery and wine, and forgetful that his example had made every subject ambitious, and that every ambitious subject was his secret enemy. Some

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XLVIII.

Philippicus.
A. D. 711.
Dionysius.

CHAP.
XXVIII.Anastasi-
us II.
A. D. 713.
June 4.

bold conspirators introduced themselves in the disorder of the fest; and the slumbering monarch was surprised, bound, blinded, and deposed, before he was sensible of his danger. Yet the traitors were deprived of their reward, and the free voice of the senate and people promoted Artorius from the office of secretary to that of emperor: he assumed the title of Anastasius II. and displayed in a short and troubled reign the virtues both of peace and war. But, after the extinction of the imperial line, the rule of obedience was violated, and every change diffused the seeds of new revolutions. In a mutiny of the fleet, an obscure and reluctant officer of the revenue was forcibly invested with the purple: after some months of a naval war, Anastasius resigned the sceptre; and the conqueror, Theodosius III. submitted in his turn to the superior ascendant of Leo, the general and emperor of the oriental troops. His two predecessors were permitted to embrace the ecclesiastical profession; the restless impatience of Anastasius tempted him to risk and to lose his life in a treasonable enterprise; but the last days of Theodosius were honourable and secure. The single sublime word, "HEALTH," which he inscribed on his tomb, expresses the confidence of philosophy or religion; and the fame of his miracles was long preserved among the people of Ephesus. This convenient shelter of the church might sometimes impose a lesson of clemency; but it may be questioned whether it is for the public interest to diminish the perils of unsuccessful ambition.

Theodo-
sius III.
A. D. 716.
January.

I have dwelt on the fall of a tyrant; I shall briefly represent the founder of a new dynasty, who is known to posterity by the invectives of his enemies, and whose public and private life is involved in the ecclesiastical story of the Iconoclasts. Yet in spite of the chimæras of superstition, a favourable prejudice for the character of Leo the Isaurian, may be reasonably drawn from the clarity of his birth, and the duration of his reign.—I. In an age of rancour spirit, the prospect of an imperial reward would have kindled every energy of the mind, and produced a crowd of competitors as deserving as they were desirous to reign. Even in the corruption and debility of the modern Greeks, the elevation of a plebeian from the last to the first rank of society, supposes some qualifications above the level of the multitude. He would probably be ignorant and disdainful of speculative science; and, in the pursuit of fortune, he might absolve himself from the obligations of benevolence and justice: but in his character we may ascribe the useful virtues of prudence and fortitude, the knowledge of mankind, and the important art of gaining their confidence and directing their passions. It is agreed that Leo was a native of Isauria, and that *Crocon* was his primitive name. The writers, whose awkward satire is praise, describe him as an itinerant pedlar, who drove an ass with some paltry merchandise to the country fairs; and foolishly relate that he met on the road some Jewish fortune-tellers, who promised him the Roman empire, on condition that he should abolish the worship of idols.

CHIST.
 315-342.
 Jan III.
 the Isaur.
 Icon.
 A. D. 717.
 March 22.

CHAP. A more probable account relates the migration
 XLVIII. of his father from Asia Minor to Thrace, where
 he exercised the lucrative trade of a grazier; and
 he must have acquired considerable wealth, since
 the first introduction of his son was procured by
 a supply of five hundred sheep to the imperial
 camp. His first service was in the guards of
 Justinian, where he soon attracted the notice, and
 by degrees the jealousy, of the tyrant. His va-
 lour and dexterity were conspicuous in the Col-
 chian war: from Anastasius he received the com-
 mand of the Anatolian legions, and by the suf-
 frage of the soldiers he was raised to the empire
 with the general applause of the Roman world.
 II. In this dangerous elevation, Leo III sup-
 ported himself against the envy of his equals,
 the discontent of a powerful faction, and the as-
 saults of his foreign and domestic enemies. The
 catholics, who accuse his religious innovations,
 are obliged to confess that they were undertaken
 with temper and conducted with firmness. Their
 silence respects the wisdom of his administration
 and the purity of his manners. After a reign of
 twenty-four years, he peaceably expired in the
 palace of Constantinople; and the purple which
 he had acquired, was transmitted by the right
 of inheritance to the third generation.

Constantine
 the V.
 Copronymus.
 A. D. 744,
 Time 18.

In a long reign of thirty-four years, the son
 and successor of Leo, Constantine V, surnamed
 Copronymus, attacked with less temperate zeal
 the images or idols of the church. Their votaries
 have exhausted the bitterness of religious gall,
 in their portrait of this spotted panther, this an-

tichrist, this flying dragon of the serpent's seed, who surpassed the vices of Kingabalus and Nero. His reign was a long butchery of whatever was most noble, or holy, or innocent, in his empire. In person, the emperor assisted at the execution of his victims, surveyed their agonies, listened to their groans, and indulged, without satiating, his appetite for blood: a plate of noses was accepted as a grateful offering, and his domestics were often scourged or mutilated by the royal hand. His surname was derived from his pollution of his baptismal font. The infant might be excused; but the manly pleasures of Copronymus degraded him below the level of a brute; his lust confounded the eternal distinctions of sex and species; and he seemed to extract some unnatural delight from the objects most offensive to human sense. In his religion, the Iconoclast was an heretic, a Jew, a Mahometan, a pagan, and an atheist; and his belief of an invisible power could be discovered only in his magic rites, human victims, and nocturnal sacrifices to Venus and the demons of antiquity. His life was stained with the most opposite vices, and the ulcers which covered his body, anticipated before his death the sentiment of hell-tortures. Of these accusations, which I have so patiently copied, a part is refuted by its own absurdity; and in the private anecdotes of the life of princes, the lie is more easy as the detection is more difficult. Without adopting the pernicious maxim, that where much is alleged, something must be true, I can however discern, that Constantine V was dissolute and cruel. Calumny

CHAP.
XLVIII.

is more prone to exaggerate than to invent; and her licentious tongue is checked in some measure by the experience of the age and country to which she appeals. Of the bishops and monks, the generals and magistrates, who are said to have suffered under his reign, the numbers are recorded, the names were conspicuous, the execution was public, the mutilation visible and permanent. The catholics hated the person and government of Copronymus; but even their hatred is a proof of their oppression. They dissemble the provocations which might excuse or justify his rigour, but even these provocations must gradually inflame his resentment, and harden his temper in the use or the abuse of despotism. Yet the character of the fifth Constantine was not devoid of merit, nor did his government always deserve the curses or the contempt of the Greeks. From the confession of his enemies, I am informed of the restoration of an ancient aqueduct, of the redemption of two thousand five hundred captives, of the uncommon plenty of the times, and of the new colonies with which he repeopled Constantinople and the Thracian cities. They reluctantly praise his activity and courage: he was on horseback in the field at the head of his legions; and, although the fortune of his arms was various, he triumphed by sea and land, on the Euphrates and the Danube, in civil and barbarian war. Heretical praise must be cast into the scale, to counterbalance the weight of orthodox invective. The Iconoclasts revered the virtues of the prince: forty years after his death,

they still prayed before the tomb of the saint. A miraculous vision was propagated by fanaticism or fraud: and the Christian hero appeared on a milk-white steed, brandishing his lance against the pagans of Bulgaria: "An absurd fable," says the catholic historian, "since Copronymus is chained with the demons in the abyss of hell."

Leo IV, the son of the fifth and the father of the sixth Constantine, was of a feeble constitution both of mind and body; and the principal care of his reign was the settlement of the succession. The ascension of the young Constantine was urged by the officious zeal of his subjects; and the emperor, conscious of his decay, complied, after a prudent hesitation, with their unanimous wishes. The royal infant, at the age of five years, was crowned with his mother Irene: and the national consent was ratified by every circumstance of pomp and solemnity, that could dazzle the eyes, or bind the conscience, of the Greeks. An oath of fidelity was administered in the palace, the church, and the hippodrome, to the several orders of the state, who adjured the holy names of the son, and mother, of God. "Be witness," "O Christ! that we will watch over the safety of Constantine the son of Leo; expose our lives in his service, and bear true allegiance to his person and posterity." They pledged their faith on the wood of the true cross, and the act of their engagement was deposited on the altar of St. Sophia. The first to swear, and the first to violate their oath, were the five sons of Copronymus by a second marriage; and the story of these princes

Leo IV.
A. D. VII.
Sept. 44.

CHAP.
XXIII.

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XVIII.

is singular and tragic. The right of primogeniture excluded them from the throne; the injustice of their elder brother defrauded them of a legacy of about two millions sterling; some vain titles were not deemed a sufficient compensation for wealth and power; and they repeatedly conspired against their nephew, before and after the death of his father. Their first attempt was pardoned; for the second offence they were condemned to the ecclesiastical state: and for the third treason, Nicephorus, the eldest and most guilty, was deprived of his eyes; and his four brothers, Christopher, Nicetas, Anthemeus, and Eudoxus, were punished, as a milder sentence, by the amputation of their tongues. After five years confinement, they escaped to the church of St. Sophia, and displayed a pathetic spectacle to the people. "Countrymen and Christians," cried Nicephorus for himself and his mute brethren, "behold the sons of your emperor, if you can still recognise our features in this miserable state. A life, an imperfect life, is all that the malice of our enemies has spared. It is now threatened, and we now throw ourselves on your compassion." The rising murmur might have produced a revolution, had it not been checked by the presence of a minister, who soothed the unhappy princes with flattery and hope, and gently drew them from the sanctuary to the palace. They were speedily embarked for Greece, and Athens was allotted for the place of their exile. In this calm retreat, and in their helpless condition, Nicephorus and his brothers

were tormented by the thirst of power, and tempted by a Sclavonian chief, who offered to break their prison, and to lead them in arms, and in the purple, to the gates of Constantinople. But the Athenian people, ever zealous in the cause of Irene, prevented her justice or cruelty; and the five sons of Copronymus were plunged in eternal darkness and oblivion.

CHAP.
XLVIII.
continuing

For himself, that emperor had chosen a barbarian wife, the daughter of the khan of the Chozars: but in the marriage of his heir, he preferred an Athenian virgin, an orphan, seventeen years old, whose sole fortune must have consisted in her personal accomplishments. The nuptials of Leo and Irene were celebrated with royal pomp: she soon acquired the love and confidence of a feeble husband, and in his testament he declared the empress guardian of the Roman world, and of their son Constantine VI. who was no more than ten years of age. During his childhood Irene most ably and assiduously discharged in her public administration the duties of a faithful mother; and her zeal in the restoration of images has deserved the name and honours of a saint, which she still occupies in the Greek calendar. But the emperor attained the maturity of youth; the maternal yoke became more grievous; and he listened to the favourites of his own age, who shared his pleasures, and were ambitious of sharing his power. Their reasons convinced him of his right, their praises of his ability, to resign; and he consented to reward the services of Irene by a perpetual banishment to the isle of

Constantine VI.
and Irene,
A. D. 780,
Sept. 8.

CHAP.
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CONTINUED.

Sicily. But her vigilance and penetration easily disconcerted their crafty projects; a similar, or more severe punishment was retaliated on themselves and their advisers; and Irene inflicted on the ungrateful prince the chastisement of a boy. After this contest the mother and the son were at the head of two domestic factions; and, instead of mild influence and voluntary obedience, she held in chains a captive and an enemy. The empress was overthrown by the abuse of victory; the oath of fidelity which she exacted to herself alone, was pronounced with reluctant murmurs; and the bold refusal of the Armenian guards encouraged a free and general declaration, that Constantine VI was the lawful emperor of the Romans. In this character he ascended his hereditary throne, and dismissed Irene to a life of solitude and repose. But her haughty spirit condescended to the arts of dissimulation; she flattered the bishops and eunuchs, revived the filial tenderness of the prince, regained his confidence, and betrayed his credulity. The character of Constantine was not destitute of sense or spirit; but his education had been studiously neglected; and his ambitious mother exposed to the public censure the vices which she had nourished, and the actions which she had secretly advised: his divorce and second marriage offended the prejudices of the clergy, and by his impudent rigour he forfeited the attachment of the Armenian guards. A powerful conspiracy was formed for the restoration of Irene; and the secret, though widely diffused, was faithfully kept above eight months, till the emperor, suspicious

of his danger, escaped from Constantinople, with the design of appealing to the provinces and armies. By this hasty flight, the empress was left on the brink of the precipice; yet before she implored the mercy of her son, Irene addressed a private epistle to the friends whom she had placed about his person, with a menace, that unless they accomplished, she would reveal, their treason. Their fear rendered them intrepid; they seized the emperor on the Asiatic shore, and he was transported to the porphyry apartment of the palace, where he had first seen the light. In the mind of Irene, ambition had stifled every sentiment of humanity and nature; and it was decreed in her bloody council, that Constantine should be rendered incapable of the throne: her emissaries assaulted the sleeping prince, and stabbed their daggers with such violence and precipitation into his eyes, as if they meant to execute a mortal sentence. An analogous passage of Theophanes persuaded the annalist of the church that death was the immediate consequence of this barbarous execution. The catholics have been deceived or subdued by the authority of Barotius; and protestant zeal has echoed the words of a cardinal, desirous, as it should seem, to favour the patroness of images. Yet the blind son of Irene survived many years, oppressed by the court and forgotten by the world: the Isaurian dynasty was silently extinguished; and the memory of Constantine was recalled only by the nuptials of his daughter Euphrosyne with the emperor Michael II.

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Irene.

A. D. 797.

August 12.

The most bigotted orthodoxy has justly execrated the unnatural mother, who may not easily be paralleled in the history of crimes. To her bloody deed, superstition has attributed a subsequent darkness of seventeen days; during which many vessels in mid-day were driven from their course, as if the sun, a globe of fire so vast and so remote, could sympathise with the atoms of a revolving planet. On earth, the crime of Irene was left five years unpunished; her reign was crowned with external splendour; and if she could silence the voice of conscience, she neither heard nor regarded the reproaches of mankind. The Roman world bowed to the government of a female; and as she moved through the streets of Constantinople, the reins of four milk-white steeds were held by as many patricians, who marched on foot before the golden chariot of their queen. But these patricians were for the most part eunuchs; and their black ingratitude justified, on this occasion, the popular hatred and contempt. Raised, enriched, intrusted with the first dignities of the empire, they barely conspired against their benefactress: the great treasurer Nicophorus was secretly invested with the purple; her successor was introduced into the palace, and crowned at St. Sophia by the venal patriarch. In their first interview, she recapitulated with dignity the revolutions of her life, gently accused the perfidy of Nicophorus, insinuated that he owed his life to her unsuspecting clemency, and, for the throne and treasures which she resigned, solicited a decent

and honourable retreat. His avarice refused CHAP.
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this modest compensation; and, in her exile of the isle of Lesbos, the empress earned a scanty subsistence by the labours of her distaff.

Many tyrants have reigned undoubtedly more criminal than Nicephorus, but none perhaps have more deeply incurred the universal abhorrence of their people. His character was stained with the three odious vices of hypocrisy, ingratitude, and avarice; his want of virtue was not redeemed by any superior talents, nor his want of talents, by any pleasing qualifications. Unskilful and unfortunate in war, Nicephorus was vanquished by the Saracens, and slain by the Bulgarians; and the advantage of his death overbalanced, in the public opinion, the destruction of a Roman army. His son and heir Stauracius escaped from the field with a mortal wound: yet six months of an expiring life were sufficient to refute his indecent, though popular declaration, that he would in all things avoid the example of his father. On the near prospect of his decease, Michael, the great master of the palace, and the husband of his sister Procopia, was named by every person of the palace and city, except by his envious brother. Tensious of a sceptre now falling from his hand, he conspired against the life of his successor, and cherished the idea of changing to a democracy the Roman empire. But these rash projects served only to inflame the zeal of the people and to remove the scruples of the candidate: Michael I accepted the purple, and before he sunk into the

Nicephorus I.
A. D. 802.
October 21.

Stauracius.
A. D. 811.
July 22.

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Michael I.
Constantinople.
A. D. 811,
October 2.

grate, the son of Nicephorus implored the clemency of his new sovereign. Had Michael in an age of justice ascended an hereditary throne, he might have reigned and died the father of his people: but his mild virtues were adapted to the shade of private life, nor was he capable of controlling the ambition of his equals, or of resisting the arms of the victorious Bulgarians. While his want of ability and success exposed him to the contempt of the soldiers, the masculine spirit of his wife Procopia awakened their indignation. Even the Greeks of the ninth century were provoked by the insolence of a female, who, in the front of the standards, presumed to direct their discipline and animate their valour; and their licentious clamours advised the new Semiramis to reverence the majesty of a Roman camp. After an unsuccessful campaign, the emperor left, in their winter-quarters of Thrace, a disaffected army under the command of his enemies; and their artful eloquence persuaded the soldiers to break the dominion of the eunuchs, to degrade the husband of Procopis, and to assert the right of a military election. They marched towards the capital: yet the clergy, the senate, and the people of Constantinople, adhered to the cause of Michael; and the troops and treasures of Asia might have protracted the mischiefs of civil war. But his humanity (by the ambitious, it will be termed his weakness) protested, that not a drop of Christian blood should be shed in his quarrel, and his messengers presented the conquerors with the keys of the city and the palace. They were

disarmed by his innocence and submission: his life and his eyes were spared; and the imperial monk enjoyed the comforts of solitude and religion above thirty-two years after he had been stripped of the purple and separated from his wife.

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A rebel, in the time of Nicephorus, the famous and unfortunate Bardanes, had once the curiosity to consult an Asiatic prophet, who, after prognosticating his fall, announced the fortunes of his three principal officers, Leo the Armenian, Michael the Phrygian, and Thomas the Cappadocian, the successive reigns of the two former, the fruitless and fatal enterprise of the third. This prediction was verified, or rather was produced, by the event. Ten years afterwards, when the Thracian camp rejected the husband of Procopia, the crown was presented to the same Leo, the first in military rank and the secret author of the authority. As he affected to hesitate,—“With this sword,” said his companion Michael, “I will open the gates of Constantinople to your imperial sword: or instantly plunge it into your bosom, if you obstinately resist the just desires of your fellow-soldiers.” The compliance of the Armenian was rewarded with the empire, and he reigned seven years and an half under the name of Leo V. Educated in a camp, and ignorant both of laws and letters, he introduced into his civil government the rigour and even cruelty of military discipline: but if his severity was sometimes dangerous to the innocent, it was always servicable to the guilty. His religious inconstancy was taxed

Leo V. the
Armenian,
A. D. 813,
July 12.

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CONSTANTINOPLE

by the epithet of Chameleon, but the catholics have acknowledged by the voice of a saint and confessor, that the life of the Iconoclast was useful to the republic. The zeal of his companion Michael was repaid with riches, honours, and military command; and his subordinate talents were beneficially employed in the public service. Yet the Phrygian was dissatisfied at receiving as a favour a scanty portion of the imperial prize which he had bestowed on his equal; and his discontent, which sometimes evaporated in a hasty discourse, at length assumed a more threatening and hostile aspect against a prince whom he represented as a cruel tyrant. That tyrant, however, repeatedly detected, warned, and dismissed the old companion of his arms, till fear and resentment prevailed over gratitude; and Michael, after a scrutiny into his actions and designs, was convicted of treason, and sentenced to be burnt alive in the furnace of the private baths. The devout humanity of the empress Theophano was fatal to her husband and family. A solemn day, the twenty-fifth of December, had been fixed for the execution: she urged, that the anniversary of the Saviour's birth would be profaned by this inhuman spectacle, and Leo consented with reluctance to a decent respite. But on the vigil of the feast, his sleepless anxiety prompted him to visit at the dead of night the chamber in which his enemy was confined: he beheld him released from his chain, and stretched on his gaoler's bed in a profound slumber; Leo was alarmed at these signs of security and intelligence; but though

he retired with silent steps, his entrance and departure were noticed by a slave who lay concealed in a corner of the prison. Under the pretence of requesting the spiritual aid of a confessor, Michael informed the conspirators, that their lives depended on his discretion, and that a few hours were left to assure their own safety, by the deliverance of their friend and country. On the great festivals, a chosen band of priests and chanters was admitted into the palace by a private gate to sing matins in the chapel; and Leo, who regulated with the same strictness the discipline of the choir and of the camp, was seldom absent from those early devotions. In the ecclesiastical habit, but with swords under their robes, the conspirators mingled with the procession, lurked in the angles of the chapel, and expected, as the signal of murder, the intonation of the first psalm by the emperor himself. The imperfect light, and the uniformity of dress, might have favoured his escape, while their assault was pointed against no harmless priest; but they soon discovered their mistake, and encompassed on all sides the royal victim. Without a weapon and without a friend, he grasped a weighty cross, and stood at bay against the hunters of his life; but as he asked for mercy,—“This is the hour, not of mercy, but of vengeance,” was the inexorable reply. The stroke of a well-aimed sword separated from his body the right arm and the cross, and Leo the Armenian was slain at the foot of the altar.

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Michael II.
the Stammerer.
A. D. 820,
Dec. 73.

A memorable reverse of fortune was displayed in Michael II. who, from a defect in his speech, was surnamed the Stammerer. He was snatched from the fiery furnace to the sovereignty of an empire; and as in the tumult a smith could not readily be found, the fetters remained on his legs several hours after he was seated on the throne of the Cæsars. The royal blood which had been the price of his elevation, was unprofitably spent: in the purple he retained the ignoble vices of his origin; and Michael lost his provinces with as supine indifference as if they had been the inheritance of his fathers. His title was disputed by Thomas, the last of the military triumvirate, who transported into Europe four-score thousand barbarians from the banks of the Tigris and the shores of the Caspian. He formed the siege of Constantinople; but the capital was defended with spiritual and carnal weapons; a Bulgarian king assaulted the camp of the Orientals, and Thomas had the misfortune, or the weakness, to fall alive into the power of the conqueror. The hands and feet of the rebel were amputated; he was placed on an ass, and, amidst the insults of the people, was led through the streets, which he sprinkled with his blood. The depravation of manners, as savage as they were corrupt, is marked by the presence of the emperor himself. Deaf to the lamentations of a fellow-soldier, he incessantly pressed the discovery of more accomplices, till his curiosity was checked by the question of an honest or guilty minister,—

" Would you give credit to an enemy, against
 " the most faithful of your friends?" After the
 death of his first wife, the emperor, at the request
 of the senate, drew from her monastery Euphrosyne,
 the daughter of Constantine VI. Her august birth might justify a stipulation in
 the marriage-contract, that her children should
 equally share the empire with their elder brother.
 But the nuptials of Michael and Euphrosyne were barren; and she was content with the
 title of mother of Theophilus, his son and successor.

The character of Theophilus is a rare example
 in which religious zeal has allowed, and perhaps
 magnified, the virtues of an heroic and a perverser.
 His valour was often felt by the enemies,
 and his justice by the subjects, of the monarchy;
 but the valour of Theophilus was rash and fruitless,
 and his justice arbitrary and cruel. He displayed
 the banner of the cross against the Saracens; but
 his five expeditions were concluded by a signal
 overthrow: Amorium, the native city of his
 ancestors, was levelled with the ground, and from
 his military toils, he derived only the surname
 of the Unfortunate. The wisdom of a sovereign
 is comprized in the institution of laws and the
 choice of magistrates, and while he seems without
 action, his civil government revolves round
 his centre with the silence and order of the planetary
 system. But the justice of Theophilus
 was fashioned on the model of the oriental despots,
 who, in personal and irregular acts of authority,
 consult the reason or passion of the mo-

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Theophilus, A. D.
879, October 3.

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ment, without measuring the sentence by the law or the penalty by the offence. A poor woman threw herself at the emperor's feet to complain of a powerful neighbour, the brother of the empress, who had raised his palace-wall to such an inconvenient height, that her humble dwelling was excluded from light and air! On the proof of the fact, instead of granting, like an ordinary judge, sufficient or ample damages to the plaintiff, the sovereign adjudged to her use and benefit the palace and the ground. Nor was Theophilus content with this extravagant satisfaction: his zeal converted a civil trespass into a criminal act: and the unfortunate patrician was stripped and scourged in the public place of Constantinople. For some venial offences, some defect of equity or vigilance, the principal ministers, a prefect, a quaestor, a captain of the guards, were banished or mutilated, or scalded with boiling pitch, or burnt alive in the hippodrome; and as these dreadful examples might be the effects of error or caprice, they must have alienated from his service the best and wisest of the citizens. But the pride of the monarch was flattered in the exercise of power, or, as he thought, of virtue; and the people, safe in their obscurity, applauded the danger and debasement of their superiors. This extraordinary rigour was justified, in some measure, by its salutary consequences: since, after a scrutiny of seventeen days, not a complaint or abuse could be found in the court or city: and it might be alleged that the Greeks could be ruled only with a rod of iron, and that the public interest is the motive and

law of the supreme judge. Yet in the crime, or the suspicion, of treason, that judge is of all others the most credulous and partial. Theophilus might inflict a tardy vengeance on the assassins of Leo and the saviours of his father; but he enjoyed the fruits of their crime; and his jealous tyranny sacrificed a brother and a prince to the future safety of his life. A Persian of the race of the Sassanides died in poverty and exile at Constantinople, leaving an only son, the issue of a plebeian marriage. At the age of twelve years, the royal birth of Theophobus was revealed, and his merit was not unworthy of his birth. He was educated in the Byzantine palace, a Christian and a soldier; advanced with rapid steps in the career of fortune and glory; received the hand of the emperor's sister; and was promoted to the command of thirty thousand Persians, who, like his father, had fled from the Mahometan conquerors. These troops, doubly infected with mercenary and fanatic vices, were desirous of revolting against their benefactor, and erecting the standard of their native king; but the loyal Theophobus rejected their offers, disconcerted their schemes, and escaped from their hands to the camp or palace of his royal brother. A generous confidence might have secured a faithful and able guardian for his wife and his infant son, to whom Theophilus, in the flower of his age, was compelled to leave the inheritance of the empire. But his jealousy was exasperated by envy and disease: he feared the dangerous virtues which might either support or oppress their infancy and weakness; and the dying emperor demanded the head

CHAP. of the Persian prince. With savage delight, he
 XLVIII. recognised the familiar features of his brother:
 "Thou art no longer *Theophilus*," he said:
 and sinking on his couch, he added, with a
 faltering voice, "Soon, too soon, I shall be no
 "more *Theophilus*!"

The Russians, who have borrowed from the Greeks the greatest part of their civil and ecclesiastical policy, preserved, till the last century, a singular institution in the marriage of the czar. They collected, not the virgins of every rank and of every province, a vain and romantic idea, but the daughters of the principal nobles, who awaited in the palace the choice of their sovereign. It is affirmed, that a similar method was adopted in the nuptials of *Theophilus*. With a golden apple in his hand, he slowly walked between two lines of contending beauties: his eye was detained by the charms of *Icasia*, and, in the awkwardness of a first declaration, the prince could only observe, that, in this world, women had been the cause of much evil: "And surely, sir," she pertly replied, "they have likewise been the occasion of much good." This affectation of unseasonable wit displeased the imperial lover: he turned aside in disgust; *Icasia* concealed her mortification in a convent; and the modest silence of *Theodora* was rewarded with the golden apple. She deserved the love, but did not escape the severity, of her lord. From the palace garden he beheld a vessel deeply laden, and steering into the port: on the discovery that the precious cargo of Syrian luxury was the property of his wife, he condemned the ship to the flames, with a sharp

reproach, that her avarice had degraded the character of an empress into that of a merchant. Yet his last choice intrusted her with the guardianship of the empire and her son Michael, who was left an orphan in the fifth year of his age. The restoration of images, and the final extirpation of the Iconoclasts, has endeared her name to the devotion of the Greeks; but in the fervour of religious zeal, Theodora entertained a grateful regard for the memory and salvation of her husband. After thirteen years of a prudent and frugal administration, she perceived the decline of her influence; but the second Irene imitated only the virtues of her predecessor. Instead of conspiring against the life or government of her son, she retired, without a struggle, though not without a murmur, to the solitude of private life, deploring the ingratitude, the vices, and the inevitable ruin, of the worthless youth.

Among the successors of Nero and Elagabalus, we have not hitherto found the imitation of their vices, the character of a Roman prince who considered pleasure as the object of life, and virtue as the enemy of pleasure. Whatever might have been the maternal care of Theodora in the education of Michael III, her unfortunate son was a king before he was a man. If the ambitious mother laboured to check the progress of reason, she could not cool the ebullition of passion; and her selfish policy was justly repaid by the contempt and ingratitude of the headstrong youth. At the age of eighteen, he rejected her authority, without feeling his own in-

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Michael
III.
A. D. 842,
January
70.



CHAP. capacity to govern the empire and himself.
 XLVIII. With Theodora, all gravity and wisdom retired
 from the court: their place was supplied by the
 alternate dominion of vice and folly; and it was
 impossible, without forfeiting the public esteem,
 to acquire or preserve the favour of the emperor.
 The millions of gold and silver which had
 been accumulated for the service of the state,
 were lavished on the vilest of men, who flattered
 his passions and shared his pleasures; and in
 a reign of thirteen years, the richest of sove-
 reigns was compelled to strip the palace and the
 churches of their precious furniture. Like Nero,
 he delighted in the amusements of the theatre,
 and sighed to be surpassed in the accomplish-
 ments in which he should have blushed to excel.
 Yet the studies of Nero in music and poetry,
 betrayed some symptoms of a liberal taste; the
 more ignoble arts of the son of Theophilus were
 confined to the chariot-race of the hippodrome.
 The four factions which had agitated the peace,
 still amused the idleness of the capital: for him-
 self, the emperor assumed the blue livery; the
 three rival colours were distributed to his favour-
 ites, and in the xile though eager contention he
 forgot the dignity of his person and the safety
 of his dominions. He silenced the messenger of
 an invasion, who presumed to divert his atten-
 tion in the most critical moment of the race; and
 by his command, the unfortunate beacons were
 extinguished, that too frequently spread the alarm
 from Tarsus to Constantinople. The most skil-
 ful charioteers obtained the first place in his con-

fulence and esteem; their merit was profusely rewarded; the emperor feasted in their houses, and presented their children at the baptismal font; and while he applauded his own popularity, he affected to blame the cold and stately reserve of his predecessors. The unnatural lusts which had degraded even the manhood of Nero, were banished from the world; yet the strength of Michael was consumed by the indulgence of love and intemperance. In his midnight revels, when his passions were inflamed by wine, he was provoked to issue the most sanguinary commands; and if any feelings of humanity were left, he was reduced, with the return of sense, to approve the salutary disobedience of his servants. But the most extraordinary feature in the character of Michael, is the profane mockery of the religion of his country. The superstition of the Greeks might indeed excite the smile of a philosopher: but his smile would have been rational and temperate, and he must have condemned the ignorant folly of a youth who insulted the objects of public veneration. A buffoon of the court was invested in the robes of the patriarch; the twelve metropolitans, among whom the emperor was ranked, assumed their ecclesiastical garments: they used or abused the sacred vessels of the altar; and in their bacchanalian feasts, the holy communion was administered in a nauseous compound of vinegar and mustard. Nor were these impious spectacles concealed from the eyes of the city. On the day of a solemn festival, the emperor, with his bishops or buffoons, rode on asses through the

CHAP. streets, encountered the true patriots at the
 SEVII. head of his clergy; and by their licentious shouts
 and obscene gestures, disordered the gravity of
 the Christian procession. The devotion of
 Michael appeared only in some offence to reason
 or piety: he received his theatrical crowns from
 the statue of the Virgin; and an imperial tomb
 was violated for the sake of burning the bones
 of Constantine the Iconoclast. By this extra-
 vagant conduct, the son of Theophilus became as
 contemptible as he was odious: every citizen was
 impatient for the deliverance of his country; and
 even the favourites of the moment were apprehen-
 sive that a caprice might snatch away what a ca-
 price had bestowed. In the thirtieth year of his
 age, and in the hour of intoxication and sleep,
 Michael III was murdered in his chamber by the
 founder of a new dynasty, whom the emperor
 had raised to an equality of rank and power.

Basil I.
 the Macedonian,
 A. D. 867,
 Sept. 24.

The genealogy of Basil the Macedonian (if it
 be not the spurious offspring of pride and flat-
 tery) exhibits a genuine picture of the revo-
 lution of the most illustrious families. The
 Arsacides, the rivals of Rome, possessed the
 sceptre of the East near four hundred years:
 a younger branch of these Parthian kings con-
 tinued to reign in Armenia; and their royal de-
 scendants survived the partition and servitude
 of that ancient monarchy. Two of these, Ar-
 tabanus and Chionos, escaped or retired to the
 court of Leo I: his bounty seated them in a
 safe and hospitable exile, in the province of Ma-
 cedonia; Adrianople was their final settlement.
 During several generations they maintained

the dignity of their birth; and their Roman patriotism rejected the tempting offers of the Persian and Arabian powers, who recalled them to their native country. But their splendour was insensibly clouded by time and poverty; and the father of Basil was reduced to a small farm, which he cultivated with his own hands: yet he scorned to disgrace the blood of the Arsacides by a plebeian alliance: his wife, a widow of Adrianople, was pleased to count among her ancestors, the great Constantine: and their royal infant was connected by some dark affinity of lineage or country with the Macedonian Alexander. No sooner was he born, than the cradle of Basil, his family, and his city, were swept away by an inundation of the Bulgarians: he was educated a slave in a foreign land; and in this severe discipline, he acquired the hardness of body and flexibility of mind which promoted his future elevation. In the age of youth or manhood he shared the deliverance of the Roman captives, who generously broke their fetters, marched through Bulgaria to the shores of the Euxine, defeated two armies of barbarians, embarked in the ships which had been stationed for their reception, and returned to Constantinople, from whence they were distributed to their respective homes. But the freedom of Basil was naked and destitute: his farm was ruined by the calamities of war: after his father's death, his manual labour, or service, could no longer support a family of orphans; and he resolved to seek a more conspicuous theatre, in which every virtue and every vice may lead to the paths

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A.D. 1041.

of greatness. The first night of his arrival at Constantinople, without friends or money, the weary pilgrim slept on the steps of the church of St. Dimetrius: he was fed by the casual hospitality of a monk; and was introduced to the service of a cousin and namesake of the emperor Theophilus: who, though himself of a diminutive person, was always followed by a train of tall and handsome domestics. Basil attended his patron to the government of Peloponnesus; eclipsed, by his personal merit, the birth and dignity of Theophilus, and formed an useful connection with a wealthy and charitable matron of Patras. Her spiritual or carnal love embraced the young adventurer, whom she adopted as her son. Danielis presented him with thirty slaves; and the produce of her bounty was expended in the support of his brothers, and the purchase of some large estates in Macedonia. His gratitude or ambition still attached him to the service of Theophilus; and a lucky accident recommended him to the notice of the court. A famous wrestler, in the train of the Bulgarian ambassadors, had defied, at the royal banquet, the boldest and most robust of the Greeks. The strength of Basil was praised; he accepted the challenge; and the barbarian champion was overthrown at the first onset. A beautiful but vicious horse was condemned to be harnessed: it was subdued by the dexterity and courage of the servant of Theophilus; and his conqueror was promoted to an honourable rank in the imperial stables. But it was impossible to obtain the confidence of Michael, without

complying with his vices; and his new favourite, the great chamberlain of the palace, was raised and supported by a disgraceful marriage with a royal concubine, and the dishonour of his sister, who succeeded to her place. The public administration had been abandoned to the Cæsar Bardas, the brother and enemy of Theodora; but the arts of female influence persuaded Michael to hate and to fear his uncle: he was drawn from Constantinople, under the pretext of a Cretan expedition, and stabbed in the tent of audience, by the sword of the chamberlain, and in the presence of the emperor. About a month after this execution, Basil was invested with the title of Augustus and the government of the empire. He supported this unequal association till his influence was fortified by popular esteem. His life was endangered by the caprice of the emperor; and his dignity was profaned by a second colleague, who had rowed in the galleys. Yet the murder of his benefactor must be condemned as an act of ingratitude and treason; and the churches which he dedicated to the name of St. Michael, were a poor and puerile expiation of his guilt.

The different ages of Basil I. may be compared with those of Augustus. The situation of the Greek did not allow him in his earliest youth to lead an army against his country, or to proscribe the noblest of her sons; but his aspiring genius stooped to the arts of a slave; he dissembled his ambition and even his virtues, and grasped, with the bloody hand of an assassin, the

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empire which he ruled with the wisdom and tenderness of a parent. A private citizen may feel his interest repugnant to his duty: but it must be from a deficiency of sense or courage, that an absolute monarch can separate his happiness from his glory, or his glory from the public welfare. The life or panegyric of Basil has indeed been composed and published under the long reign of his descendants; but even their stability on the throne may be justly ascribed to the superior merit of their ancestor. In his character, his grandson Constantine has attempted to delineate a perfect image of royalty: but that feeble prince, unless he had copied a real model, could not easily have soared so high above the level of his own conduct or conceptions. But the most solid praise of Basil is drawn from the comparison of a ruined and a flourishing monarchy, that which he wrested from the dissolute Michael, and that which he bequeathed to the Macedonian dynasty. The evils which had been sanctified by time and example, were corrected by his master-hand; and he revived, if not the national spirit, at least the order and majesty of the Roman empire. His application was indefatigable, his temper cool, his understanding vigorous and decisive; and in his practice he observed that rare and salutary moderation, which pursues each virtue, at an equal distance between the opposite vices. His military service had been confined to the palace: nor was the emperor endowed with the spirit or the talents of a warrior. Yet under his reign the Roman arms were again formidable to the bar-

barians. As soon as he had formed a new army by discipline and exercise, he appeared in person on the banks of the Euphrates, curbed the pride of the Saracens, and suppressed the dangerous though just revolt of the Manichæans. His indignation against a rebel who had long eluded his pursuit, provoked him to wish and to pray, that, by the grace of God, he might drive three arrows into the head of Chrysochir. That odious head, which had been obtained by treason rather than by valour, was suspended from a tree, and thence exposed to the dexterity of the imperial archer: a base revenge against the dead, more worthy of the times, than of the character of Basil. But his principal merit was in the civil administration of the finances and of the laws. To replenish an exhausted treasury, it was proposed to resume the lavish and ill-placed gifts of his predecessor: his prudence abated one moiety of the restitution; and a sum of twelve hundred thousand pounds was instantly procured to answer the most pressing demands, and to allow some space for the mature operations of economy. Among the various schemes for the improvement of the revenue, a new mode was suggested of capitation, or tribute, which would have too much depended on the arbitrary discretion of the assessors. A sufficient list of honest and able agents was instantly produced by the minister; but on the more careful scrutiny of Basil himself, only two could be found, who might be safely intrusted with such dangerous powers: and they justified his esteem by declining his confidence. But the serious and suc-

CHAP. ^{essential diligence of the emperor established by}
 NINTH. ^{degrees an equitable balance of property and pay-}
 ment, of receipt and expenditure: a peculiar fund
 was appropriated to each service: and a public
 method secured the interest of the prince and the
 property of the people. After reforming the
 luxury, he assigned two patrimonial estates to sup-
 ply the decent plenty, of the imperial table: the
 contributions of the subject were reserved for his
 defence; and the residue was employed in the em-
 bellishment of the capital and provinces. A taste
 for building, however costly, may deserve some
 praise and much excuse; from thence industry is
 fed, art is encouraged, and some object is at-
 tained of public emolument or pleasure: the use
 of a road, an aqueduct, or an hospital, is obvious
 and solid; and the hundred churches that arose
 by the command of Basil, were consecrated to the
 devotion of the age. In the character of a judge,
 he was assiduous and impartial; desirous to save,
 but not afraid to strike: the oppressors of the
 people were severely chastised: but his personal
 foes, whom it might be unsafe to pardon, were
 condemned, after the loss of their eyes, to a life
 of solitude and repentance. The change of lan-
 guage and manners demanded a revision of the
 obsolete jurisprudence of Justinian: the volumi-
 nous body of his institutes, pandects, code, and
 novels, was digested under forty titles, in the
 Greek idiom: and the *Basilics*, which were im-
 proved and completed by his son and grandson,
 must be referred to the original genius of the
 founder of their race. This glorious reign was

terminated by an accident in the chase. A furious stag entangled his horns in the belt of Basil, and raised him from his horse: he was rescued by an attendant, who cut the belt and slew the animal; but the fall, or the fever, exhausted the strength of the aged monarch, and he expired in the palace, amidst the tears of his family and people. If he struck off the head of the faithful servant, for presuming to draw his sword against his sovereign; the pride of despotism, which had lain dormant in his life, revived in the last moments of despair, when he no longer wanted or valued the opinion of mankind.

Of the four sons of the emperor, Constantine died before his father, whose grief and credulity were amused by a flattering impostor and a vain apparition. Stephen, the youngest, was content with the honours of a patriarch and a saint; both Leo and Alexander were alike invested with the purple, but the powers of government were solely exercised by the elder brother. The name of Leo VI has been dignified with the title of philosopher; and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines; and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he

Leo VI.
the Philo-
sopher.
A. D. 885,
March 1.

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subdue his prejudices, and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws; and the oracles of Leo, which reveal in prophetic style, the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name, of the imperial philosopher. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials. The primitive ideas of the merit and holiness of celibacy, were preached by the monks and entertained by the Greeks. Marriage was allowed as a necessary means for the propagation of mankind; after the death of either party, the survivor might satisfy, by a *second* union, the weakness or the strength of the flesh: but a *third* marriage was censured as a state of legal fornication; and a *fourth* was a sin or scandal as yet unknown to the Christians of the East. In the beginning of his reign, Leo himself had abolished the state of concubines, and condemned, without annulling, third marriages; but his patriotism and love soon compelled him to violate his own laws, and to incur the penance, which in a similar case he had imposed on his subjects. In his three first alliances, his nuptial

bed was unfruitful: the emperor required a female companion, and the empire a legitimate heir. The beautiful Zoe was introduced into the palace as a concubine: and after a trial of her fecundity, and the birth of Constantine, her lover declared his intention of legitimating the mother and the child, by the celebration of his fourth nuptials. But the patriarch Nicholas refused his blessing: the imperial baptism of the young prince was obtained by a promise of separation: and the continuations husband of Zoe was excluded from the communion of the faithful. Neither the fear of exile, nor the desertion of his brethren, nor the authority of the Latin church, nor the danger of failure or doubt in the succession to the empire, could bend the spirit of the inflexible monk. After the death of Leo, he was recalled from exile to the civil and ecclesiastical administration; and the edict of union which was promulgated in the name of Constantine, condemned the future scandal of fourth marriages, and left a tacit imputation on his own birth.

In the Greek language *purple* and *porphyry* are the same word: and as the colours of nature are invariable, we may learn, that a dark deep red was the Tyrian dye which stained the purple of the ancients. An apartment of the Byzantine palace was lined with porphyry: it was reserved for the use of the pregnant empresses; and the royal birth of their children was expressed by the appellation of *porphyrogenite*, or born in the purple. Several of the Roman princes had been blessed

Alexander,  
Constantine VII,  
Porphyrogenitus,  
A.D. 911,  
May 11.



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with an heir; but this peculiar surname was first applied to Constantine VII. His life and titular reign were of equal duration; but of fifty-four years, six had elapsed before his father's death; and the son of Leo was ever the voluntary or reluctant subject of those who oppressed his weakness or abused his confidence. His uncle Alexander, who had long been invested with the title of Augustus, was the first colleague and governor of the young prince: but in a rapid career of vice and folly, the brother of Leo already emulated the reputation of Michael: and when he was extinguished by a timely death, he entertained a project of castrating his nephew, and leaving the empire to a worthless favourite. The succeeding years of the minority of Constantine were occupied by his mother Zoa, and a succession of council of seven regents, who pursued their interest, gratified their passions, abandoned the republic, supplanted each other, and finally vanished in the presence of a soldier. From an obscure origin, Romanus Lecapenus had raised himself to the command of the naval armies; and in the anarchy of the times, had deserved, or at least had obtained, the national esteem. With a victorious and affectionate fleet, he sailed from the mouth of the Danube into the harbour of Constantinople, and was hailed as the deliverer of the people, and the guardian of the prince. His supreme office was at first defined by the new appellation of father of the emperor; but Romanus soon disclaimed the subordinate powers of a minister, and assumed, with the titles of Cæsar and Augustus, the full

independence of royalty, which he held near five and twenty years. His three sons, Clau-  
 tophor, Stephen, and Constantine, were suc-  
 cessively adorned with the same honours, and  
 the lawful emperor was degraded from the first  
 to the fifth rank in this college of princes. Yet,  
 in the preservation of his life and crown, he  
 might still applaud his own fortune and the cle-  
 mency of the usurper. The examples of an-  
 cient and modern history would have excused  
 the ambition of Romanus: the powers and the  
 laws of the empire were in his hand; the spu-  
 rious birth of Constantine would have justified  
 his exclusion; and the grave or the monastery  
 was open to receive the son of the concubine.  
 But Lecapenus does not appear to have pos-  
 sessed either the virtues or the vices of a tyrant.  
 The spirit and activity of his private life, dissol-  
 ved away in the sunshine of the throne; and in  
 his licentious pleasures, he forgot the safety both  
 of the republic and of his family. Of a mild and  
 religious character, he respected the sanctity of  
 oaths, the innocence of the youth, the memory  
 of his parents, and the attachment of the people.  
 The studious temper and retirement of Constau-  
 tine, disarmed the jealousy of power: his books  
 and music, his pen and his pencil, were a constant  
 source of amusement: and if he could improve  
 a scanty allowance by the sale of his pictures, if  
 their price was not enhanced by the name of the  
 artist, he was endowed with a personal talent,  
 which few princes could employ in the hour of  
 adversity.

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 .....  
 Clau-  
 tophor, Ste-  
 phen,  
 Constantine.  
 Book VIII.

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XLVIIIConstantine VII.  
A. D. 944,  
Jan. 27.

The fall of Romanus was occasioned by his own vices and those of his children. After the decease of Christopher, his eldest son, the two surviving brothers quarrelled with each other, and conspired against their father.\* At the hour of noon, when all strangers were regularly excluded from the palace, they entered his apartment with an armed force, and conveyed him, in the habit of a monk, to a small island in the Propontis, which was peopled by a religious community. The rumour of this domestic revolution excited a tumult in the city; but Porphyrogenitus alone, the true and lawful emperor, was the object of the public care; and the sons of Lecapenus were taught, by tardy experience, that they had achieved a guilty and perilous enterprise for the benefit of their rival. Their sister Helena, the wife of Constantine, revealed, or supposed, their treacherous design of assassinating her husband at the royal banquet. His loyal adherents were alarmed; and the two usurpers were prevented, seized, degraded from the purple, and embarked for the same island and monastery where their father had been so lately confined. Old Romanus met them on the beach with a sarcastic smile, and, after a just reproach of their folly and ingratitude, presented his imperial colleagues with an equal share of his water and vegetable diet. In the fortieth year of his reign, Constantine VII obtained the possession of the eastern world, which he ruled, or seemed to rule, near fifteen years. But he was devoid of that energy of character which could emerge into a



life of action and glory; and the studies which had amused and dignified his leisure, were incompatible with the serious duties of a sovereign. The emperor neglected the practice, to instruct his son Romanus in the theory, of government; while he indulged the habits of intemperance and sloth, he dropt the reins of the administration into the hands of Helena his wife; and, in the shifting scene of her favour and caprice, each minister was regretted in the promotion of a more worthless successor. Yet the birth and misfortunes of Constantine had endeared him to the Greeks: they excused his failings; they respected his learning, his innocence, and charity, his love of justice; and the ceremony of his funeral was mourned with the unfeigned tears of his subjects. The body, according to ancient custom, lay in state in the vestibule of the palace; and the civil and military officers, the patricians, the senate, and the clergy, approached in due order to adore and kiss the inanimate corpse of their sovereign. Before the procession moved towards the imperial sepulchre, an herald proclaimed this awful admonition,—“ Arise, O king of the world, and obey the summons of the king of kings.”

The death of Constantine was imputed to poison; and his son Romanus, who derived that name from his maternal grandfather, ascended the throne of Constantinople. A prince who, at the age of twenty, could be suspected of anticipating his inheritance, must have been already lost in the public esteem; yet Romanus was rather weak than wicked; and the largest share of the guilt

Constantine  
II. Emperor,  
A. D. 338,  
May, 13.

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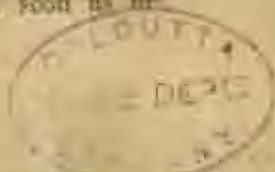
was transferred to his wife, Theophano, a woman of loose origin, masculine spirit, and flagitious manners. The sense of personal glory and public helpfulness, the true pleasures of royalty, were unknown to the son of Constantine; and while the two brothers, Nicephorus and Leo, triumphed over the Saracens, the hours which the emperor owed to his people were consumed in strenuous idleness. In the morning he visited the circus; at noon he feasted the senators; the greater part of the afternoon he spent in the *sphæristerion*, or tennis-court, the only theatre of his victories; from thence he passed over to the Asiatic side of the Bosphorus, hunted and killed four wild boars of the largest size, and returned to the palace, proudly content with the labours of the day. In strength and beauty he was conspicuous above his equals: tall and straight as a young cypress, his complexion was fair and florid, his eyes sparkling, his shoulders broad, his nose long and aquiline. Yet even these perfections were insufficient to fix the love of Theophano; and, after a reign of four years, she mingled for her husband the same deadly draught which she had composed for his father.

Nicephorus II.  
Florent.  
A. D. 962.  
August 6.

By his marriage with this impious woman, Romanus the younger left two sons, Basil II and Constantine IX, and two daughters, Theophano and Anne. The eldest sister was given to Otto II, emperor of the West; the younger became the wife of Wolodimir, great duke and apostle of Russia, and, by the marriage of her granddaughter with Henry I. king of France, the

blood of the Macedonians, and perhaps of the Arsacides, still flows in the veins of the Bourbon line. After the death of her husband, the empress aspired to reign in the name of her sons, the eldest of whom was five, and the younger only two, years of age; but she soon felt the instability of a throne, which was supported by a female who could not be esteemed, and two infants who could not be feared. Theophano looked around for a protector, and threw herself into the arms of the bravest soldier; her heart was equivocal; but the deformity of the new favourite rendered it more than probable that interest was the motive and excuse of her love. Nicephorus Phocas united, in the popular opinion, the double merit of an hero and a saint. In the former character, his qualifications were genuine and splendid: the descendant of a race, illustrious by their military exploits, he had displayed, in every station and in every province, the courage of a soldier and the conduct of a chief; and Nicephorus was crowned with recent laurels, from the important conquest of the isle of Crete. His religion was of a more ambiguous cast; and his haircloth, his fasts, his pious idiom, and his wish to retire from the busyness of the world, were a convenient mask for his dark and dangerous ambition. Yet he imposed on an holy patriarch, by whose influence, and by a decree of the senate, he was intrusted, during the minority of the young princes, with the absolute and independent command of the oriental armies. As soon as he

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had secured the leaders and the troops, he boldly marched to Constantinople, trampled on his enemies, avowed his correspondence with the empress, and, without degrading her sons, assumed, with the title of Augustus, the pre-eminence of rank and the plenitude of power. But his marriage with Theophano was refused by the same patriarch who had placed the crown on his head; by his second nuptials he incurred a year of canonical penance; a bar of spiritual affinity was opposed to their celebration; and some evasion and perjury were required to silence the scruples of the clergy and people. The popularity of the emperor was lost in the purple; in a reign of six years he provoked the hatred of strangers and subjects; and the hypocrisy and avarice of the first Nicephorus were revived in his successor. Hypocrisy I shall never justify or palliate; but I will dare to observe, that the odious vice of avarice is of all others most hastily arraigned, and most unmercifully condemned. In a private citizen, our judgment seldom expects an accurate scrutiny into his fortune and expence; and in a steward of the public treasure, frugality is always a virtue, and the increase of taxes too often an indispensable duty. In the use of his patrimony, the generous temper of Nicophorus had been proved; and the revenue was strictly applied to the service of the state; each spring the emperor marched in person against the Saracens; and every Roman might compute the employment of his taxes in triumphs, conquests, and the security of the eastern barrier.

Among the warriors who promoted his elevation, and served under his standard, a noble and valiant Armenian had deserved and obtained the most eminent rewards. The stature of John Zimisces was below the ordinary standard; but this diminutive body was endow'd with strength, beauty, and the soul of an hero. By the jealousy of the emperor's brother, he was degraded from the office of general of the East, to that of director of the posts, and his murmurs were chastised with disgrace and exile. But Zimisces was ranked among the numerous lovers of the empress: on her intercession he was permitted to reside at Chalcedon in the neighbourhood of the capital: her bounty was repaid in his clandestine and amorous visits to the palace; and Theophano consented, with alacrity, to the death of an ugly and penurious husband. Some bold and trusty conspirators were concealed in her most private chambers; in the darkness of a winter night, Zimisces, with his principal companions, embarked in a small boat, traversed the Bosphorus, landed at the palace stairs, and silently ascended a ladder of ropes, which was cast down by the female attendants. Neither his own suspicions, nor the warnings of his friends, nor the tardy aid of his brother Leo, nor the fortress which he had erected in the palace, could protect Nicephorus from a domestic foe, at whose voice every door was opened to the assassins. As he slept on a bear-skin on the ground, he was roused by their noisy intrusion, and thirty daggers glittered before his eyes. It is doubt

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John Zimisces, Emperor 11, Constantine IX, A. D. 1059, Dec. 23.

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ful whether Zimiscees imbrued his hands in the blood of his sovereign; but he enjoyed the inhuman spectacle of revenge. The murder was prosecuted by insult and cruelty; and as soon as the head of Nicophorus was shewn from the window, the tumult was hushed, and the Armenian was emperor of the East. On the day of his coronation, he was stopped on the threshold of St. Sophia, by the intrepid patriarch; who charged his conscience with the deed of treason and blood; and required, as a sign of repentance, that he should separate himself from his more criminal associate. This sally of apostolic zeal was not offensive to the prince, since he could neither love nor trust a woman who had repeatedly violated the most sacred obligations; and Theophano, instead of sharing his imperial fortune, was dismissed with ignominy from his bed and palace. In their last interview, she displayed a frantic and impotent rage; accused the ingratitude of her lover; assaulted with words and blows her son Basil, as he stood silent and submissive in the presence of a superior colleague; and avowed her own prostitution in proclaiming the illegitimacy of his birth. The public indignation was appeased by her exile, and the punishment of the meaner accomplices: the death of an unpopular prince was forgiven; and the guilt of Zimiscees was forgotten in the splendour of his virtues. Perhaps his profusion was less useful to the state than the avarice of Nicophorus; but his gentle and generous behaviour delighted all who approached his person; and it was only in the paths of victory that he trode in the footsteps of his predecessor.



The greatest part of his reign was employed in the camp and the field: his personal valour and activity were signalized on the Danube and the Tigris, the ancient boundaries of the Roman world; and by his double triumph over the Russians and the Saracens, he deserved the titles of saviour of the empire, and conqueror of the East. In his last return from Syria, he observed that the most fruitful lands of his new provinces were possessed by the eunuchs. "And is it for them," he exclaimed, with honest indignation, "that we have fought and conquered? Is it for them that we shed our blood, and exhaust the treasures of our people?" The complaint was re-echoed in the palace, and the death of Zimisceus is strongly marked with the suspicion of poison.

Under this usurpation, or regency, of twelve years, the two lawful emperors, Basil and Constantine, had silently grown to the age of manhood. Their tender years had been incapable of dominion: the respectful modesty of their attendance and salutation, was due to the age and merit of their guardians: the childless ambition of those guardians had no temptation to violate their right of succession: their patrimony was ably and faithfully administered; and the premature death of Zimisceus was a loss, rather than a benefit, to the sons of Romanus. Their want of experience detained them twelve years longer the obscure and voluntary pupils of a minister, who extended his reign by persuading them to indulge the pleasures of youth, and to disdain the labours of government. In this silken web, the weakness of Constantine

Basil II.  
and Con-  
stantine  
IX. A. D.  
976, Jan.  
977-10.

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was for ever entangled; but his elder brother felt the impulse of genius and the desire of action; he frowned, and the minister was no more. Basil was the acknowledged sovereign of Constantinople and the provinces of Europe; but Asia was oppressed by two veteran generals, Phocas and Sclerus, who, alternately friends and enemies, subjects and rebels, maintained their independence, and laboured to emulate the example of successful usurpation. Against their domestic enemies, the son of Romanus first drew his sword, and they trembled in the presence of a lawful and high-spirited prince. The first, in the front of battle, was thrown from his horse, by the stroke of poison, or an arrow: the second, who had been twice loaded with chains, and twice invested with the purple, was desirous of ending in peace the small remainder of his days. As the aged suppliant approached the throne, with dim eyes and faltering steps, leaning on his two attendants, the emperor exclaimed, in the insolence of youth and power,—“And is this the man who has so long been the object of our terror?” After he had confirmed his own authority, and the peace of the empire, the trophies of Nicophorus and Zimisces would not suffer their royal pupil to sleep in the palace. His long and frequent expeditions against the Saracens were rather glorious, than useful to the empire; but the final destruction of the kingdom of Bulgaria appears, since the time of Belisarius, the most important triumph of the Roman arms. Yet instead of applauding their victorious prince, his subjects detested the rapacious and rigid avarice

of Basil; and in the imperfect narrative of his exploits, we can only discern the courage, patience, and ferociousness of a soldier. A vicious education, which could not subdue his spirit, had clouded his mind; he was ignorant of every science; and the remembrance of his learned and feeble grandsire might encourage a real or affected contempt of laws and lawyers, of artists and arts. Of such a character, in such an age, superstition took a firm and lasting possession; after the first license of his youth, Basil II devoted his life, in the palace and the camp, to the penance of an hermit, wore the monastic habit under his robes and armour, observed a vow of continence, and imposed on his appetites a perpetual abstinence from wine and flesh. In the sixty-eight year of his age, his martial spirit urged him to embark in person for a holy war against the Saracens of Sicily; he was prevented by death, and Basil, surnamed the Slayer of the Bulgarians, was dismissed from the world, with the blessings of the clergy and the curses of the people. After his decease, his brother Constantine enjoyed, about three years, the power, or rather the pleasures, of royalty; and his only care was the settlement of the succession. He had enjoyed sixty-six years the title of Augustus; and the reign of the two brothers is the longest, and most obscure, of the Byzantine history.

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Constantine  
II. - 13.  
A. D.  
1028, De-  
cember.

A lineal succession of five emperors, in a period of one hundred and sixty years, had attached the loyalty of the Greeks to the Macedonian dynasty, which had been thrice respected by the usurpers of their power. After the death of Constan-

Romanus  
III. Ar-  
gyrus,  
A. D.  
1034,  
Nov. 19



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time IX, the last male of the royal race, a new and broken scene presents itself, and the accumulated years of twelve emperors do not equal the space of his single reign. His elder brother had preferred his private chastity to the public interests, and Constantine himself had only three daughters, Eudocia, who took the veil, and Zoe and Theodora, who were preserved till a mature age in a state of ignorance and virginity. When their marriage was discussed in the council of their dying father, the cold or pious Theodora refused to give an heir to the empire, but her sister Zoe presented herself a willing victim at the altar. Romanus Argyrus, a patrician of a graceful person and fair reputation, was chosen for her husband, and, on his declining that honour, was informed, that blindness or death was the second alternative. The motive of his reluctance was conjugal affection, but his faithful wife sacrificed her own happiness to his safety and greatness; and her entrance into a monastery removed the only bar to the imperial nuptials. After the decease of Constantine, the sceptre devolved to Romanus III; but his labours at home and abroad were equally feeble and fruitless; and the mature age, the forty-eight years of Zoe, were less favourable to the hopes of pregnancy than to the indulgence of pleasure. Her favourite chamberlain was an handsome Paphlagonian of the name of Michael, whose first trade had been that of a money-changer; and Romanus, either from gratitude or equity, connived at their criminal intercourse, or accepted a slight assurance of their innocence. But Zoe soon justified the

Roman maxim, that every adulteress is capable of poisoning her husband: and the death of Romanus was instantly followed by the scandalous marriage and elevation of Michael IV. The expectations of Zoe were however disappointed: instead of a vigorous and grateful lover, she had placed in her bed, a miserable wretch, whose health and reason were impaired by epileptic fits, and whose conscience was tormented by despair and remorse. The most skillful physicians of the mind and body were summoned to his aid; and his hopes were amused by frequent pilgrimages to the baths, and to the tombs of the most popular saints: the monks applauded his penance, and, except restitution, (but to whom should he have restored?), Michael sought every method of expiating his guilt. While he groined and prayed in sackcloth and ashes, his brother, the eunuch John, smiled at his remorse, and enjoyed the harvest of a crime of which himself was the secret and most guilty author. His administration was only the art of satiating his avarice, and Zoe became a captive in the palace of her fathers and in the hands of her slaves. When he perceived the irretrievable decline of his brother's health, he introduced his nephew, another Michael, who derived his surname of Calaphates from his father's occupation in the careening of vessels: at the command of the eunuch, Zoe adopted for her son, the son of a mechanic; and this fictitious heir was invested with the title and purple of the Cæsars, in the presence of the senate and clergy. So feeble was the character of Zoe, that she was op-

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Michael  
IV, the  
Paphlagonian;  
A. D.  
1034,  
April 11.

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Michael  
V. Calap-  
hates,  
A. D.  
1041,  
Dec. 14.

pressed by the liberty and power which she recovered by the death of the Paphlagonian; and at the end of four days, she placed the crown on the head of Michael V, who had protested, with tears and oaths, that he should ever reign the first and most obedient of her subjects. The only act of his short reign was his base ingratitude to his benefactors, the eunuch and the empress. The disgrace of the former was pleasing to the public; but the murmurs, and at length the clamours, of Constantinople deplored the exile of Zoe, the daughter of so many emperors; her vices were forgotten, and Michael was taught, that there is a period in which the patience of the tamest slaves rises into fury and revenge. The citizens of every degree assembled in a formidable tumult which lasted three days; they besieged the palace, forced the gates, recalled their *mothers*, Zoe from her prison, Theodora from her monastery, and condemned the son of Calaphates to the loss of his eyes or of his life. For the first time, the Greeks beheld with surprise the two royal sisters seated on the same throne, presiding in the senate, and giving audience to the ambassadors of the nations. But this singular union subsisted no more than two months: the two sovereigns, their tempers, interests, and adherents, were secretly hostile to each other; and as Theodora was still adverse to marriage, the indefatigable Zoe, at the age of sixty, consented, for the public good, to sustain the embraces of a third husband, and the censures of the Greek church. His name and number were Constantine X, and the epithet of *Monomachus*; the

Zoe and  
Theodora,  
A. D.  
1041,  
April 21.

Constantine X,  
Monomachus,  
A. D.



single combatant, must have been expressive of his valour and victory in some public or private quarrel. But his health was broken by the tortures of the gout, and his dissolute reign was spent in the alternative of sickness and pleasure. A fair and noble widow had accompanied Constantine in his exile to the isle of Lesbos, and Sclerenia gloried in the appellation of his mistress. After his marriage and elevation, she was invested with the title and pomp of *Augusta*, and occupied a contiguous apartment in the palace. The lawful consort (such was the delicacy or corruption of Zoe) consented to this strange and scandalous partition; and the emperor appeared in public between his wife and his concubine. He survived them both; but the last measures of Constantine to change the order of succession were prevented by the more vigilant friends of Theodora; and after his decease, she resumed, with the general consent, the possession of her inheritance. In her name, and by the influence of four eunuchs, the eastern world was peaceably governed about nineteen months; and as they wished to prolong their dominion, they persuaded the aged princess to nominate for her successor Michael VI. The surname of *Stratioticus* declares his military profession; but the crazy and decrepit veteran could only see with the eyes, and execute with the hands, of his ministers. Whilst he ascended the throne, Theodora sunk into the grave; the last of the Macedonian or Basilian dynasty. I have hastily reviewed, and gladly dismiss, this shameful and destructive period of twenty-eight years, in which the Greeks, degraded

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XCVII.  
continued

A. D.  
1042.  
June 11.

Theodora,  
A. D.  
1048.  
Nov. 30.

Michael  
VI. *Stratioticus*,  
A. D.  
1058,  
August 25.

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Book I.  
 Chapter  
 vol. A. D.  
 1037.  
 August 31.

From this night of slavery, a ray of freedom, or at least of spirit, begins to emerge: the Greeks either preserved or revived the use of surnames, which perpetuate the fame of hereditary virtue; and we now discern the rise, succession, and alliance of the last dynasties of Constantinople and Trebizand. The *Comneni*, who upheld for a while the fate of the sinking empire, assumed the honour of a Roman origin: but the family had been long since transported from Italy to Asia. Their patrimonial estate was situate in the district of Castamona in the neighbourhood of the Euxine; and one of their chiefs, who had already entered the paths of ambition, revisited with affection, perhaps with regret, the modest though honourable dwelling of his fathers. The first of their line was the illustrious Manuel, who, in the reign of the second Basil, contributed by war and treaty to appease the troubles of the East: he left, in a tender age, two sons, Isaac and John, whom, with the consciousness of desert, he bequeathed to the gratitude and favour of his sovereign. The noble youths were carefully trained in the learning of the monastery, the arts of the palace, and the exercises of the camp: and from the domestic service of the guards, they were rapidly promoted to the command of provinces and armies. Their fraternal union doubled the force and reputation of the Comneni, and their ancient nobility was illustrated

by the marriage of the two brothers, with a captive princess of Bulgaria, and the daughter of a patrician, who had obtained the name of *Chiron* from the number of enemies whom he had sent to the infernal shade. The soldiers had served with reluctant loyalty a series of effeminate masters; the elevation of Michael VI. was a personal insult to the more deserving generals; and their discontent was inflamed by the parsimony of the emperor and the insolence of the eunuchs. They secretly assembled in the sanctuary of St. Sophia, and the votes of the military synod would have been unanimous in favour of the old and valiant Constantine, if the patriotism or modesty of the veteran had not suggested the importance of birth as well as merit in the choice of a sovereign. Isaac Comnenus was approved by general consent, and the associates separated without delay to meet in the plains of Phrygia at the head of their respective squadrons and detachments. The cause of Michael was defended in a single battle by the mercenaries of the imperial guard, who were aliens to the public interest, and animated only by a principle of honour and gratitude. After their defeat, the fears of the emperor solicited a treaty, which was almost accepted by the moderation of the Comnenial. But the former was betrayed by his ambassadors, and the latter was prevented by his friends. The solitary Michael submitted to the voice of the people; the patriarch annulled their oath of allegiance; and as he shaved the head of the royal monk, congratulated his beneficial exchange of temporal royalty for the kingdom of



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heaven : an exchange, however, which the priest, on his own account, would probably have declined. By the hands of the same patriarch Isaac Comnenus was solemnly crowned : the sword which he inscribed on his coins, might be an offensive symbol, if it implied his title by conquest ; but this sword would have been drawn against the foreign and domestic enemies of the state. The decline of his health and vigour suspended the operation of active virtue ; and the prospect of approaching death determined him to interpose some moments between life and eternity. But instead of leaving the empress the marriage-portion of his daughter, his reason and inclination concurred in the preference of his brother John, a soldier, a patriot, and the father of five sons, the future pillars of an hereditary succession. His first modest reluctance might be the natural dictates of discretion and tenderness, but his obstinate and successful perseverance, however it may dazzle with the shew of virtue, must be censured as a criminal desertion of his duty, and a rare offence against his family and country. The purple which he had refused was accepted by Constantine Ducas, a friend of the Comnenian house, and whose noble birth was adorned with the experience and reputation of civil policy. In the monastic habit, Isaac recovered his health, and survived two years his voluntary abdication. At the command of his abbot, he observed the rule of St. Basil, and executed the most servile offices of the convent : but his latent vanity was gratified by the frequent and respectful visits of the reigning monarch, who revered in his person the character of a benefactor and a saint.

If Constantine XI were indeed the subject most worthy of empire, we must pity the debasement of the age and nation in which he was chosen. In the labour of puerile declamations he sought, without obtaining, the crown of eloquence, more precious, in his opinion, than that of Rome; and, in the subordinate functions of a judge, he forgot the duties of a sovereign and a warrior. Far from imitating the patriotic indifference of the authors of his greatness, Ducas was anxious only to secure, at the expence of the republic, the power and prosperity of his children. His three sons, Michael VII, Andronicus I, and Constantine XII, were invested, in a tender age, with the equal title of Augustus; and the succession was speedily opened by their father's death. His widow, Eudocia, was intrusted with the administration; but experience had taught the jealousy of the dying monarch to protect his sons from the danger of her second nuptials; and her solemn engagement, attested by the principal senators, was deposited in the hands of the patriarch. Before the end of seven months, the wants of Eudocia, or those of the state, called aloud for the male virtues of a soldier; and her heart had already chosen Romanus Diogenes, whom she raised from the scaffold to the throne. The discovery of a treasonable attempt had exposed him to the severity of the laws: his beauty and valour absolved him in the eyes of the empress; and Romanus, from a mild exile, was recalled on the second day to the command of the oriental armies. Her royal choice was yet

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Constantine XI.  
Ducas.  
A. D.  
1059.  
Dec. 25.

Eudocia.  
A. D.  
1067, May.

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*1453-1454*

Romanus  
III, Dis-  
posed,  
A. D.  
1067,  
August.

unknown to the public, and the promise which would have betrayed her falsehood and levity, was stolen by a dexterous emissary from the ambition of the patriarch. Xiphilin at first alleged the sanctity of oaths and the sacred nature of a trust; but a whisper that his brother was the future emperor, relaxed his scruples, and forced him to confess that the public safety was the supreme law. He resigned the important paper; and when his hopes were confounded by the nomination of Romanus, he could no longer regain his security, retract his declarations, nor oppose the second nuptials of the empress. Yet a murmur was heard in the palace; and the barbarian guards had raised their battle-axes in the cause of the house of Ducas, till the young princes were soothed by the tears of their mother and the solemn assurances of the fidelity of their guardian, who filled the imperial station with dignity and honour. Hereafter I shall relate his valiant but unsuccessful efforts to resist the progress of the Turks. His defeat and captivity inflicted a deadly wound on the Byzantine monarchy of the East; and after he was released from the chains of the sultan, he vainly sought his wife and his subjects. His wife had been thrust into a monastery, and the subjects of Romanus had embraced the rigid maxim of the civil law, that a prisoner in the hands of the enemy is deprived, as by the stroke of death, of all the public and private rights of a citizen. In this general consternation, the Caesar John asserted the indefeasible right of his three nephews: Constantinople listened to his voice; and the Turkish captive was proclaim-

Michael  
VII, Para-  
plouses,  
Androni-  
cus I, Con-  
stantine  
XII,



ed in the capital, and received on the frontier, as an enemy of the republic. Romanus was not more fortunate in domestic than in foreign war: the loss of two battles compelled him to yield, on the assurance of fair and honourable treatment; but his enemies were devoid of faith or humanity: and, after the cruel extinction of his sight, his wounds were left to bleed and corrupt, till in a few days he was relieved from a state of misery. Under the triple reign of the house of Ducas, the two younger brothers were reduced to the vain honours of the purple; but the eldest, the pusillanimous Michael, was incapable of sustaining the Roman sceptre: and his surname of *Parapinaces* denotes the reproach which he shared with an avaricious favourite, who enhanced the price, and diminished the measure, of wheat. In the school of Psellus, and after the example of his mother, the son of Eudokia made some proficiency in philosophy and rhetoric; but his character was degraded, rather than ennobled, by the virtues of a monk and the learning of a sophist. Strong in the contempt of their sovereign and their own esteem, two generals at the head of the European and Asiatic legions assumed the purple at Adrianople and Nice. Their revolt was in the same month: they bore the same name of Nicephorus; but the two candidates were distinguished by the surnames of Bryennius and Botaniates; the former in the maturity of wisdom and courage, the latter conspicuous only by the memory of his past exploits. While Botaniates advanced with cautious and dilatory steps, his active competitor stood in arms before the gates of Constantinople

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A. D.  
1071.  
Anno 1.

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The name of Bryennius was illustrious; his cause was popular; but his licentious troops could not be restrained from burning and pillaging a suburb; and the people, who would have hailed the rebel, rejected and repulsed the incendiary of his country. This change of the public opinion was favourable to Botaniates, who at length, with an army of Turks, approached the shores of Chalcedon. A formal invitation, in the name of the patriarch, the synod, and the senate, was circulated through the streets of Constantinople; and the general assembly, in the dome of St. Sophia, debated, with order and calmness, on the choice of their sovereign. The guards of Michael would have dispersed this unarmed multitude; but the feeble emperor, applauding his own moderation and clemency, resigned the ensigns of royalty, and was rewarded with the monastic habit, and the title of archbishop of Ephesus. He left a son, a Constantine, born and educated in the purple; and a daughter of the house of Ducas illustrated the blood, and confirmed the succession, of the Comnenian dynasty.

Nicéphorus  
III.,  
Botaniates,  
A. D. 1078,  
March 25.

John Comnenus, the brother of the emperor Isaac, survived in peace and dignity his generous refusal of the sceptre. By his wife Anne, a woman of masculine spirit and policy, he left eight children: the three daughters multiplied the Comnenian alliances with the noblest of the Greeks: of the five sons, Manuel was stopped by a premature death; Isaac and Alexius restored the imperial greatness of their house, which was enjoyed without toil or danger by the two younger brethren,

Adrian and Nicephorus. Alexius, the third and most illustrious of the brothers, was endowed by nature with the choicest gifts both of mind and body: they were cultivated by a liberal education, and exercised in the school of obedience and adversity. The youth was dismissed from the perils of the Turkish war, by the paternal care of the emperor Romanus; but the mother of the Comneni, with her aspiring race, was accused of treason, and banished, by the sons of Ducas, to an island in the Propontis. The two brothers soon emerged into favour and action, fought by each other's side against the rebels and barbarians, and adhered to the emperor Michael, till he was deserted by the world and by himself. In his first interview with Botaniates, "Prince," said Alexius, with a noble frankness, "my duty rendered me your enemy; the decrees of God and of the people have made me your subject. Judge of my future loyalty, by my past opposition." The successor of Michael entertained him with esteem and confidence: his valour was employed against three rebels, who disturbed the peace of the empire, or at least of the emperors. Ursel, Bryennius, and Basilacius, were formidable by their numerous forces and military fame: they were successively vanquished in the field, and led in chains to the foot of the throne; and whatever treatment they might receive from a timid and cruel court, they applauded the clemency, as well as the courage, of their conqueror. But the loyalty of the Comneni was soon tainted by fear and suspicion; nor is it easy to settle between a subject and a despot, the debt of gratitude, which



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ALEXANDER

the former is tempted to claim by a revolt, and the latter to discharge by an executioner. The refusal of Alexius to march against a fourth rebel, the husband of his sister, destroyed the merit or memory of his past services: the favourites of Botaniates provoked the ambition which they apprehended and accused; and the retreat of the two brothers might be justified by the defence of their life or liberty. The women of the family were deposited in a sanctuary, respected by tyrants: the men, mounted on horseback, sallied from the city, and erected the standard of civil war. The soldiers, who had been gradually assembled in the capital and the neighbourhood, were devoted to the cause of a victorious and injured leader: the ties of common interest and domestic alliance secured the attachment of the house of Ducas: and the generous dispute of the Comneni was terminated by the decisive resolution of Isaac, who was the first to invest his younger brother with the name and ensigns of royalty. They returned to Constantinople, to threaten rather than besiege that impregnable fortress; but the fidelity of the guards was corrupted; a gate was surprised: and the fleet was occupied by the active courage of George Palæologus, who fought against his father, without foreseeing that he laboured for his posterity. Alexius ascended the throne: and his aged competitor disappeared in a monastery. An army of various nations was gratified with the pillage of the city: but the public disorders were expiated by the tears and fasts of the Comneni, who submitted to every penance compatible with the possession of the empire.

The life of the emperor Alexius has been delineated by a favourite daughter, who was inspired by a tender regard for his person, and a laudable zeal to perpetuate his virtues. Conscious of the just suspicions of her readers, the princess Anna Comnena repeatedly protests, that besides her personal knowledge, she had searched the discourses and writings of the most respectable veterans; that after an interval of thirty years, forgotten by, and forgetful of, the world, her mournful solitude was inaccessible to hope and fear; and that truth, the naked perfect truth, was more dear and sacred than the memory of her parent. Yet, instead of the simplicity of style and narrative which wins our belief, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. The genuine character of Alexius is lost in a vague constellation of virtues; and the perpetual strain of panegyric and apology awakens our jealousy, to question the veracity of the historian and the merit of the hero. We cannot however refuse her judicious and important remark, that the disorders of the times were the misfortune and the glory of Alexius; and that every calamity which can afflict a declining empire was accumulated on his reign by the justice of heaven and the vices of his predecessors. In the East, the victorious Turks had spread, from Persia to the Hellespont; the reign of the Koran and the Crescent: the West was invaded by the adventurous valour of the Normans; and, in the moments of peace, the Danube poured forth new swarms, who had gained, in the science of war, what they had lost in the ferocity.

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ALEXIUS I.  
Comnenus, &c.  
A. D. 1081,  
April 1.

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ness of manners. The sea was not less hostile than the land; and while the frontiers were assaulted by an open enemy, the palace was distracted with secret treason and conspiracy. On a sudden, the banner of the cross was displayed by the Latins: Europe was precipitated on Asia: and Constantinople had almost been swept away by this impetuous deluge. In the tempest Alexius steered the imperial vessel with dexterity and courage. At the head of his armies, he was bold in action, skilful in stratagem, patient of fatigue, ready to improve his advantages, and rising from his defeats with inexhaustible vigour. The discipline of the camp was revived, and a new generation of men and soldiers was created by the example and the precepts of their leader. In his intercourse with the Latins, Alexius was patient and artful: his discerning eye pervaded the new system of an unknown world; and I shall hereafter describe the superior policy with which he balanced the interests and passions of the champions of the first crusade. In a long reign of thirty-seven years, he subdued and pardoned the envy of his equals: the laws of public and private order were restored: the arts of wealth and science were cultivated: the limits of the empire were enlarged in Europe and Asia: and the Comnenian sceptre was transmitted to his children of the third and fourth generation. Yet the difficulties of the times betrayed some defects in his character; and have exposed his memory to some just or ungenerous reproach. The reader may possibly smile at the lavish praise which his daughter so often bestows on a flying



hero: the weakness or prudence of his situation might be mistaken for a want of personal courage; and his political arts are branded by the Latins with the names of deceit and dissimulation. The increase of the male and female branches of his family adorned the throne and secured the succession; but their princely luxury and pride offended the patricians, exhausted the revenue, and insulted the misery of the people. Anna is a faithful witness that his happiness was destroyed, and his health was broken, by the cares of a public life: the patience of Constantinople was fatigued by the length and severity of his reign; and before Alexius expired, he had lost the love and reverence of his subjects. The clergy could not forgive his application of the sacred riches to the defence of the state: but they applauded his theological learning and ardent zeal for the orthodox faith, which he defended with his tongue, his pen, and his sword. His character was degraded by the superstition of the Greeks; and the same inconsistent principle of human nature enjoined the emperor to found an hospital for the poor and infirm, and to direct the execution of an heretic, who was burnt alive in the square of St. Sophia. Even the sincerity of his moral and religious virtues was suspected by the persons who had passed their lives in his familiar confidence. In his last hours, when he was pressed by his wife Irene to alter the succession, he raised his head, and breathed a pious exhortation on the vanity of this world. The indignant reply of the empress may be inscribed as an epi-

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XLV.  
THE END.

CHAP. XLVIII. taph on his tomb, "You die, as you have lived—  
"AN HYPOCRITE!"

John, or  
Calo-  
Johannes,  
A. D. 1118,  
August 15.

It was the wish of Irene to supplant the eldest of her surviving sons, in favour of her daughter, the princess Anna, whose philosophy would not have refused the weight of a diadem. But the order of male succession was asserted by the friends of their country; the lawful heir drew the royal signet from the finger of his insensible or conscious father, and the empire obeyed the master of the palace. Anna Comnena was stimulated by ambition and revenge to conspire against the life of her brother: and when the design was prevented by the fears or scruples of her husband, she passionately exclaimed, that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman. The two sons of Alexius, John and Isaac, maintained the fraternal concord, the hereditary virtue of their race; and the younger brother was content with the title of *Sebastocrator*, which approached the dignity, without sharing the power, of the emperor. In the same person, the claims of primogeniture and merit were fortunately united; his swarthy complexion, harsh features, and diminutive stature, had suggested the ironical surname of Calo-Johannes, or John the Handsome, which his grateful subjects more seriously applied to the beauties of his mind. After the discovery of her treason, the life and fortune of Anna were justly forfeited to the laws. Her life was spared by the clemency of the emperor; but he visited the pomp and treasures of her palace, and bestowed the rich confinement

on the most deserving of his friends. That respectable friend, Axuch, a slave of Turkish extraction, presumed to decline the gift, and to intercede for the criminal: his generous master applauded and imitated the virtue of his favourite, and the reproach or complaint of an injured brother was the only chastisement of the guilty princess. After this example of clemency, the remainder of his reign was never disturbed by conspiracy or rebellion: feared by his nobles, beloved by his people, John was never reduced to the painful necessity of punishing, or of even pardoning, his personal enemies. During his government of twenty-five years, the penalty of death was abolished in the Roman empire, a law of mercy most delightful to the humane theorist, but of which the practice, in a large and vicious community, is seldom consistent with the public safety. Severe to himself, indulgent to others, chaste, frugal, abstemious, the philosophic Marcus would not have disdained the artless virtues of his successor, derived from his heart, and not borrowed from the schools. He despised and moderated the stately magnificence of the Byzantine court, so oppressive to the people, so contemptible to the eye of reason. Under such a prince, innocence had nothing to fear, and merit had every thing to hope: and without assuming the tyrannic office of a censor, he introduced a gradual though visible reformation in the public and private manners of Constantinople. The only defect of this accomplished character, was the frailty of noble minds, the love of arms and military glory. Yet the frequent expeditions



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*Continued.*

of John the Handsome may be justified, at least in their principle, by the necessity of repelling the Turks from the Hellespont and the Bosphorus. The sultan of Iconium was confined to his capital, the barbarians were driven to the mountains, and the maritime provinces of Asia enjoyed the transient blessings of their deliverance. From Constantinople to Antioch and Aleppo, he repeatedly marched at the head of a victorious army, and in the sieges and battles of this holy war, his Latin allies were astonished by the superior spirit and prowess of a Greek. As he began to indulge the ambitious hope of restoring the ancient limits of the empire, as he revolved in his mind, the Euphrates and Tigris, the dominion of Syria, and the conquest of Jerusalem, the thread of his life and of the public felicity was broken by a singular accident. — He hunted the wild boar in the valley of Anazarbus, and had fixed his javelin in the body of the furious animal: but, in the struggle, a poisoned arrow dropt from his quiver, and a slight wound in his hand, which produced a mortification, was fatal to the best and greatest of the Comnenian princes.

Mansel,  
A. D. 1143.  
April 2.

A premature death had swept away the two eldest sons of John the Handsome; of the two survivors, Isaac and Manuel, his judgment or affection preferred the younger; and the choice of their dying prince was ratified by the soldiers who had applauded the valour of his favourite in the Turkish war. The faithful Axouch hastened to the capital, secured the person of Isaac in honourable confinement, and purchased with a gift of two

hundred pounds of silver, the leading ecclesiastics of St. Sophia, who possessed a decisive voice in the consecration of an emperor. With his veteran and affectionate troops, Manuel soon visited Constantinople; his brother acquiesced in the title of Sebastocrator; his subjects admired the lofty stature and martial graces of their new sovereign, and listened with credulity to the flattering promise, that he blended the wisdom of age with the activity and vigour of youth. By the experience of his government, they were taught, that he emulated the spirit, and shared the talents, of his father, whose social virtues were buried in the grave. A reign of thirty-seven years is filled by a perpetual though various warfare against the Turks, the Christians, and the hords of the wilderness beyond the Danube. The arms of Manuel were exercised on mount Taurus, in the plains of Hungary, on the coast of Italy and Egypt, and on the seas of Sicily and Greece: the influence of his negotiations extended from Jerusalem to Rome and Russia; and the Byzantine monarchy, for a while, became an object of respect or terror to the powers of Asia and Europe. Educated in the silk and purple of the East, Manuel possessed the iron temper of a soldier, which cannot easily be paralleled, except in the lives of Richard I of England, and of Charles XII of Sweden. Such was his strength and exercise in arms, that Raymond, surnamed the Hercules of Antioch, was incapable of wielding the lance and buckler of the Greek emperor. In a famous tournament, he entered the lists on a fiery courser, and overturned in his first

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career two of the stoutest of the Italian knights. The first in the charge, the last in the retreat, his friends and his enemies alike trembled, the former for *his* safety, and the latter for their own. After posting an ambuscade in newwood, he rode forwards in search of some perilous adventure, accompanied only by his brother and the faithful Axoch, who refused to desert their sovereign. Eighteen horsemen, after a short combat, fled before them: but the numbers of the enemy increased; the march of the reinforcement was tardy and fearful, and Manuel, without receiving a wound, cut his way through a squadron of five hundred Turks. In a battle against the Hungarians, impatient of the slowness of his troops, he snatched a standard from the head of the column, and was the first, almost alone, who passed a bridge that separated him from the enemy. In the same country, after transporting his army beyond the Save, he sent back the boats, with an order, under pain of death, to their commander, that he should leave him to conquer or die on that hostile land. In the siege of Corfu, towing after him a captive galley, the emperor stood aloft on the poop, opposing against the volleys of darts and stones, a large buckler and a flowing sail: nor could he have escaped inevitable death, had not the Sicilian admiral enjoined his archers to respect the person of an hero. In one day, he is said to have slain above forty of the barbarians with his own hand: he returned to the camp, dragging along four Turkish prisoners, whom he had tied to the rings of his saddle: he was ever the foremost to provoke or to accept a single



combat: and the gigantic champions, who encountered his arm, were transpierced by the lance, or cut asunder by the sword, of the invincible Manuel. The story of his exploits, which appear as a model or a copy of the romances of chivalry, may induce a reasonable suspicion of the veracity of the Greeks: I will not, to vindicate their credit, endanger my own: yet I may observe, that in the long series of their annals, Manuel is the only prince who has been the subject of similar exaggeration. With the valour of a soldier, he did not unite the skill or prudence of a general: his victories were not productive of any permanent or useful conquest: and his Turkish laurels were blasted in his last unfortunate campaign, in which he lost his army in the mountains of Pisidia, and owed his deliverance to the generosity of the sultan. But the most singular feature in the character of Manuel, is the contrast and vicissitude of labour and sloth, of hardiness and effeminacy. In war he seemed ignorant of peace, in peace he appeared incapable of war. In the field he slept in the sun or in the snow, tired in the longest marches the strength of his men and horses, and shared with a smile the abstinence or diet of the camp. No sooner did he return to Constantinople, than he resigned himself to the arts and pleasures of a life of luxury: the expense of his dress, his table, and his palace, surpassed the intemperance of his predecessors, and whole summer-days were idly wasted in the delicious idles of the *Peripatetic*, in the incessant love of his niece Theodora. The double cost of a warlike and dissolute prince, exhausted the revenue,

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and multiplied the taxes; and Manuel, in the distress of his last Turkish camp, endured a bitter reproach from the mouth of a desperate soldier. As he quenched his thirst, he complained that the water of a fountain was mingled with Christian blood. "It is not the first time," exclaimed a voice from the crowd, "that you have drank, O emperor! the blood of your Christian subjects." Manuel Comnenus was twice married, to the virtuous Bertha or Irene of Germany, and to the beautiful Maria, a French or Latin princess of Antioch. The only daughter of his first wife was destined for Bela an Hungarian prince, who was educated at Constantinople under the name of Alexius; and the consummation of their nuptials might have transferred the Roman sceptre to a race of free and warlike barbarians. But, as soon as Maria of Antioch had given a son and heir to the empire, the presumptive rights of Bela were abolished, and he was deprived of his promised bride; but the Hungarian prince resumed his name and the kingdom of his fathers, and displayed such virtues as might excite the regret and envy of the Greeks. The son of Maria was named Alexius; and at the age of ten years, he ascended the Byzantine throne, after his father's decease had closed the glories of the Comnenian line.

Alexius II.  
A. D. 1190,  
Sept. 24.  
Character  
and first  
adventures of  
Androni-  
cus.

The fraternal concord of the two sons of the great Alexius, had been sometimes clouded by an opposition of interest and passion. By ambition, Isaac the Sebasiterator was excited to flight and rebellion, from whence he was reclaimed by the firmness and clemency of John the Handsome

The errors of Isaac, the father of the emperors of Trebizond, were short and venial; but John, the elder of his sons, renounced for ever his religion. Provoked by a real or imaginary insult of his uncle, he escaped from the Roman to the Turkish camp: his apostasy was rewarded with the sultan's daughter, the title of *Chelebi*, or noble, and the inheritance of a princely estate; and in the fifteenth century Mahomet II boasted of his imperial descent from the Comnenian family. Andronicus, the younger brother of John, son of Isaac, and grandson of Alexius Comnenus, is one of the most conspicuous characters of the age: and his genuine adventures might form the subject of a very singular romance. To justify the choice of three ladies of royal birth, it is incumbent on me to observe, that their fortunate lover was cast in the best proportions of strength and beauty; and that the want of the softer graces was supplied by a manly countenance, a lofty stature, athletic muscles, and the air and deportment of a soldier. The preservation, in his old age, of health and vigour, was the reward of temperance and exercise. A piece of bread and a draught of water were often his sole and evening repast; and if he tasted of a wild boar, or a stag, which he had roasted with his own hands, it was the well-earned fruit of a laborious chase. Dexterous in arms, he was ignorant of fear: his persuasive eloquence could bend to every situation and character of life: his style, though not his practice, was fashioned by the example of St. Paul; and, in every deed of mischief, he had a heart to resolve, a head to contrive, and a hand to execute. In his youth, after the death of the



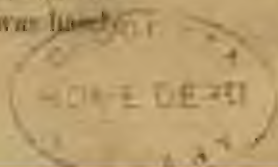
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emperor John, he followed the retreat of the Roman army; but, in the march through Asia Minor, design or accident tempted him to wander in the mountains: the hunter was encompassed by the Turkish huntsmen, and he remained some time a reluctant or willing captive in the power of the sultan. His virtues and vices recommended him to the favour of his cousin: he shared the perils and the pleasures of Manuel; and while the emperor lived in public incest with his niece Theodora, the affections of her sister Eudocia were seduced and enjoyed by Andronicus. Above the deconcies of her sex and rank, she gloried in the name of his concubine; and both the palace and the camp could witness that she slept or watched in the arms of her lover. She accompanied him in his military command of Cilicia, the first scene of his valour and imprudence. He pressed, with active ardour, the siege of Mopsuestia: the day was employed in the boldest attacks; but the night was wasted in song and dance; and a band of Greek comedians formed the choicest part of his retinue. Andronicus was surprised by the sally of a vigilant foe: but, while his troops fled in disorder, his invincible lance transpierced the thickest ranks of the Armenians. On his return to the imperial camp in Macedonia, he was received by Manuel with public smiles and a private reproof: but the duchies of Naisus, Baulseia, and Castoria, were the reward or consolation of the unsuccessful general. Eudocia still attended his motions: at midnight, their tent was suddenly attacked by her angry brothers, impatient to expiate her infamy in his

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blood: his daring spirit refused her advice, and the disguise of a female habit; and boldly starting from his couch, he drew his sword, and cut his way through the numerous assassins. It was here that he first betrayed his ingratitude and treachery: he engaged in a treasonable correspondence with the king of Hungary and the German emperor: approached the royal tent at a suspicious hour, with a drawn sword, and, under the mask of a Latin soldier, avowed an intention of revenge against a mortal foe; and imprudently praised the fleetness of his horse, as an instrument of flight and safety. The monarch dissembled his suspicions: but, after the close of the campaign, Andronicus was arrested, and strictly confined in a tower of the palace of Constantinople.

In this prison he was left above twelve years; a most painful restraint, from which the thirst of action and pleasure perpetually urged him to escape. Alone and pensive, he perceived some broken bricks in a corner of the chamber, and gradually widened the passage, till he had explored a dark and forgotten recess. Into this hole he conveyed himself, and the remains of his provisions, replacing the bricks in their former position, and erasing with care the footsteps of his retreat. At the hour of the customary visit, his guards were amazed with the silence and solitude of the prison, and reported, with alarm and fear, his incomprehensible flight. The gates of the palace and city were instantly shut: the strictest orders were despatched into the provinces, for the recovery of their fugitive; and his wife, on the suspicion of a pious art, was li-



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imprisoned in the same tower. At the dead of night, she beheld a spectre: she recognised her husband: they shared their provisions; and a son was the fruit of these stolen interviews; which alleviated the tediousness of their confinement. In the custody of a woman, the vigilance of the keepers was insensibly relaxed; and the captive had accomplished his real escape, when he was discovered, brought back to Constantinople, and loaded with a double chain. At length he found the moment, and the means, of his deliverance. A boy, his domestic servant, intoxicated the guards, and obtained in wax the impression of the keys. By the diligence of his friends, a similar key, with a bundle of ropes, was introduced into the prison, in the bottom of a longsherd. Andronicus employed, with industry and courage, the instruments of his safety, unlocked the doors, descended from the tower, concealed himself all day among the bushes, and scaled in the night the garden-wall of the palace. A boat was stationed for his reception: he visited his own house, embraced his children, cast away his chain, mounted a fleet horse, and directed his rapid course towards the banks of the Danube. At Anchiulus in Thrace, an intrepid friend supplied him with horses and money: he passed the river, traversed with speed the desert of Moldavia and the Carpathian hills, and had almost reached the town of Halicz, in the Polish Russia, when he was intercepted by a party of Wallachians, who resolved to convey their important captive to Constantinople. His presence of mind again extricated him from this danger. Under the pretence



of sickness, he dismounted in the night, and was allowed to step aside from the troop: he planted in the ground his long staff; clothed it with his cap and upper garment; and, stealing into the wood, left a phantom to amuse, for some time, the eyes of the Walschians. From Hülz he was honourably conducted to Kion, the residence of the great duke: the subtle Greek soon obtained the esteem and confidence of Ierodanus: his character could assume the manners of every climate; and the barbarians applauded his strength and courage in the chase of the elks and bears of the forest. In this northern region he deserved the forgiveness of Manuel, who solicited the Russian prince to join his arms in the invasion of Hungary. The influence of Andronicus achieved this important service: his private treaty was signed with a promise of fidelity on one side, and of oblivion on the other; and he marched at the head of the Russian cavalry, from the Borysthènes to the Danube. In his resentment Manuel had ever sympathised with the martial and dissolute character of his cousin; and his free pardon was sealed in the assault of Zemlin, in which he was second, and second only, to the valour of the emperor.

No sooner was the exile restored to freedom and his country, than his ambition revived, at first to his own, and at length to the public, misfortune. A daughter of Manuel was a feeble bar to the succession of the more deserving males of the Comnenian blood: her future marriage with the prince of Hungary was repugnant to the hopes or pre-

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judices of the princes and nobles. But when an oath of allegiance was required to the presumptive heir, Andronicus alone asserted the honour of the Roman name, declined the unlawful engagement, and boldly protested against the adoption of a stranger. His patriotism was offensive to the emperor, but he spoke the sentiments of the people, and was removed from the royal presence by an honourable banishment, a second command of the Cilician frontier, with the absolute disposal of the revenues of Cyprus. In this station, the Armenians again exercised his courage and exposed his negligence; and the same rebel, who baffled all his operations, was unhorsed and almost slain by the vigour of his lance. But Andronicus soon discovered a more easy and pleasing conquest, the beautiful Philippa, sister of the empress Maria, and daughter of Raymond of Poitou, the Latin prince of Antioch. For her sake, he deserted his station, and wasted the summer in balls and tournaments: to his love she sacrificed her innocence, her reputation, and the offer of an advantageous marriage. But the resentment of Manuel for this domestic affront, interrupted his pleasures: Andronicus left the indiscreet princess to weep and to repent; and, with a band of desperate adventurers, undertook the pilgrimage of Jerusalem. His birth, his martial renown, and professions of zeal, announced him as the champion of the cross; he soon captivated both the clergy and the king; and the Greek prince was invested with the lordship of Berytus, on the coast of Phœnicia. In his neighbourhood

resided a young and handsome queen of his own nation and family, great-grand-daughter of the emperor Alexis, and widow of Baldwin III, king of Jerusalem. She visited and loved her kinsman. Theodora was the third victim of his amorous seduction; and her shame was more public and scandalous than that of her predecessors. The emperor still thirsted for revenge; and his subjects and allies of the Syrian frontier, were repeatedly pressed to seize the person, and put out the eyes, of the fugitive. In Palestine he was no longer safe; but the tender Theodora revealed his danger and accompanied his flight. The queen of Jerusalem was exposed to the East, his obsequious concubine; and two illegitimate children were the living monuments of her weakness. Damascus was his first refuge; and, in the characters of the great Noureddin and his servant Saladin, the superstitious Greek might learn to revere the virtues of the Mussulmans. As the friend of Noureddin he visited, most probably Bagdad, and the courts of Persia; and, after a long circuit round the Caspian sea and the mountains of Georgia, he finally settled among the Turks of Asia Minor, the hereditary enemies of his country. The sultan of Colonia afforded an hospitable retreat to Andronicus, his mistress, and his band of outlaws: the debt of gratitude was paid by frequent inroads in the Roman province of Trebizond; and he seldom returned without an ample harvest of spoil and of Christian captives. In the story of his adventures, he was fond of comparing himself to David, who escaped, by a long exile, the snares of the wicked.



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But the royal prophet (he presumed to add) was content to lurk on the borders of Judæa, to slay an Amalekite, and to threaten, in his miserable state, the life of the avaricious Nabal. The excursions of the Commenian prince had a wider range; and he had spread over the eastern world the glory of his name and religion. By a sentence of the Greek church the licentious rover had been separated from the faithful; but even this excommunication may prove, that he never aljured the profession of Christianity.

His vigilance had eluded or repelled the open and secret persecution of the emperor; but he was at length ensnared by the captivity of his female companion. The governor of Trebizond succeeded in his attempt to surprise the person of Theodora: the queen of Jerusalem and her two children were sent to Constantinople, and their loss unblattered the tedious solitude of banishment. The fugitive implored and obtained a final pardon, with leave to throw himself at the feet of his sovereign, who was satisfied with the submission of this haughty spirit. Prostrate on the ground, he deplored with tears and groans the guilt of his past rebellion: nor would he presume to arise unless some faithful subject would drag him to the foot of the throne, by an iron chain with which he had secretly encircled his neck. This extraordinary penance excited the wonder and pity of the assembly; his sins were forgiven by the church and state; but the just suspicion of Manuel fixed his residence at a distance from the court at Oenoe, a town of Pontus, surrounded with rich vineyards, and situate on the coast of

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the Euxine. The death of Manuel, and the disorders of the minority, soon opened the fairest field to his ambition. The emperor was a boy of twelve or fourteen years of age, without vigour, or wisdom, or experience; his mother, the empress Mary, abandoned her person and government to a favourite of the Comnenian name; and his sister, another Mary, whose husband, an Italian, was decorated with the title of Caesar, excited a conspiracy, and at length an insurrection, against her odious stepmother. The provinces were forgotten, the capital was in flames, and a century of peace and order was overthrown in the vice and weakness of a few months. A civil war was kindled in Constantinople; the two factions fought a bloody battle in the square of the palace, and the rebels sustained a regular siege in the cathedral of St. Sophia. The patriarch laboured with honest zeal to heal the wounds of the republic, the most respectable patriots called aloud for a guardian and avenger, and every tongue repeated the praise of the talents and even the virtues of Andronicus. In his retirement, he affected to revolve the solemn duties of his oath. "If the  
" safety or honour of the imperial family be  
" threatened, I will reveal and oppose the mischief  
" to the utmost of my power." His correspondence with the patriarch and patricians was seasoned with apt quotations from the psalms of David and the epistles of St. Paul; and he patiently waited till he was called to her deliverance by the voice of his country. In his march from Oeese to Constantinople, his slender train insensibly swelled to a crowd and an army; his professions of religion

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and loyalty were mistaken for the language of his heart; and the simplicity of a foreign dress, which shewed to advantage his majestic stature, displayed a lively image of his poverty and exile. All opposition sunk before him; he reached the straits of the Thracian Bosphorus; the Byzantine navy sailed from the harbour to receive and transport the saviour of the empire: the torrent was loud and irresistible, and the insects who had basked in the sunshine of royal favour, disappeared at the blast of the storm. It was the first care of Andronicus to occupy the palace, to salute the emperor, to confine his mother, to punish her minister, and to restore the public order and tranquillity. He then visited the sepulchre of Manuel: the spectators were ordered to stand aloof, but as he bowed in the attitude of prayer, they heard, or thought they heard, a murmur of triumph and revenge. "I no longer fear thee, my old enemy, who hast driven me a vagabond to every climate of the earth. Thou art safely deposited under a sevenfold dome, from whence thou canst never arise till the signal of the last trumpet. It is now my turn, and speedily will I trample on thy ashes and thy posterity." From his subsequent tyranny we may impute such feelings to the man and the moment. But it is not extremely probable that he gave an articulate sound to his secret thoughts. In the first months of his administration, his designs were veiled by a fair semblance of hypocrisy, which could delude only the eyes of the multitude: the coronation of Alexius was performed with due solemnity, and his perfidious guardian,



holding in his hands the body and blood of Christ, most fervently declared, that he lived, and was ready to die, for the service of his beloved pupil. But his numerous adherents were instructed to maintain, that the sinking empire must perish in the hands of a child; that the Romans could only be saved by a veteran prince, bold in arms, skillful in policy, and taught to reign by the long experience of fortune and mankind; and that it was the duty of every citizen to force the reluctant modesty of Andronicus to undertake the burden of the public care. The young emperor was himself constrained to join his voice to the general acclamation, and to solicit the association of a colleague, who instantly degraded him from the supreme rank, secluded his person, and verified the rash declaration of the patriarch, that Alexius might be considered as dead, so soon as he was committed to the custody of his guardian. But his death was preceded by the imprisonment and execution of his mother. After blackening her reputation, and inflaming against her the passions of the multitude, the tyrant accused and tried the empress for a treasonable correspondence with the king of Hungary. His own son, a youth of honour and humanity, avowed his abhorrence of this flagitious act, and three of the judges had the merit of preferring their conscience to their safety; but the obsequious tribunal, without requiring any proof, or hearing any defence, condemned the widow of Manuel; and her unfortunate son subscribed the sentence of her death. Maria was strangled, her corpse was buried in the sea, and her memory was

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wounded by the insult most offensive to female vanity, a false and ugly representation of her beautiful form. The fate of her son was not long deferred: he was strangled with a bowstring, and the tyrant, insensible to pity or remorse, after surveying the body of the innocent youth, struck it rudely with his foot—"Thy father," he cried, "was a *knave*, thy mother a *whore*, and thyself "a *fool*!"

Andronicus I.  
Commencement,  
A. D. 1183,  
October.

The Roman sceptre, the reward of his crimes, was held by Andronicus about three years and a half, as the guardian or sovereign of the empire. His government exhibited a singular contrast of vice and virtue. When he listened to his passions, he was the scourge, when he consulted his reason, the father of his people. In the exercise of private justice, he was equitable and rigorous: a shameful and pernicious venality was abolished, and the offices were filled with the most deserving candidates by a prince who had sense to choose, and severity to punish. He prohibited the inhuman practice of pillaging the goods and persons of shipwrecked mariners; the provinces, so long the objects of oppression or neglect, revived in prosperity and plenty; and millions applauded the distant blessings of his reign, while he was cursed by the witnesses of his daily cruelties. The ancient proverb, That blood-thirsty is the man who returns from banishment to power, had been applied with too much truth to Marius and Tiberius; and was now verified for the third time in the life of Andronicus. His memory was stored with a black list of the enemies and rivals, who had traduced

his merit, opposed his greatness, or insulted his misfortunes; and the only comfort of his exile was the sacred hope and promise of revenge. The necessary extinction of the young emperor and his mother, imposed the fatal obligation of extirpating the friends, who hated, and might punish, the assassin: and the repetition of murder rendered him less willing, and less able, to forgive. An horrid narrative of the victims whom he sacrificed by poison or the sword, by the sea or the flames, would be less expressive of his cruelty, than the appellation of the Hælyon-days; which was applied to a rare and bloodless week of repose: the tyrant strove to transfer, on the laws and the judges, some portion of his guilt; but the mask was fallen, and his subjects could no longer mistake the true author of their calamities. The noblest of the Greeks, more especially those who, by descent or alliance, might dispute the Comnenian inheritance, escaped from the monster's den: Nice or Prusa, Sicily or Cyprus, were their places of refuge; and as their flight was already criminal, they aggravated their offence by an open revolt, and the imperial title. Yet Andronicus resisted the daggers and swords of his most formidable enemies: Nice and Prusa were reduced and chastised: the Sicilians were content with the sack of Thessalonica: and the distance of Cyprus was not more propitious to the rebel than to the tyrant. His throne was subverted by a rival without merit, and a people without arms. Isaac Angelus, a descendant in the female line from the great Alexius, was marked as a victim, by the prudence or super-



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stitution of the emperor. In a moment of despair, Angelus defended his life and liberty, slew the executioner, and fled to the church of St. Sophia. The sanctuary was insensibly filled with a curious and mournful crowd, who, in his fate, prognosticated their own. But their lamentations were soon turned to curses, and their curses to threats: they dared to ask, "Why do we fear? why do we obey? we are many, and he is one; our patience is the only band of our slavery." With the dawn of day the city burst into a general sedition, the prisons were thrown open, the coldest and most servile were roused to the defence of their country, and Isaac, the second of the name, was raised from the sanctuary to the throne. Unconscious of his danger, the tyrant was absent; withdrawn from the toils of state, in the delicious islands of the Propontis. He had contracted an indecent marriage with Alice, or Agnes, daughter of Lewis VII of France, and relict of the unfortunate Alexius; and his society, more suitable to his temper than to his age, was composed of a young wife and a favourite concubine. On the first alarm he rushed to Constantinople, impatient for the blood of the guilty; but he was astonished by the silence of the palace, the tumult of the city, and the general desertion of mankind. Andronicus proclaimed a free pardon to his subjects: they neither desired nor would grant forgiveness: he offered to resign the crown to his son Manuel; but the virtues of the son could not expiate his father's crimes. The sea was still open for his retreat; but the news of the revolution had flown

along the coast; when fear had ceased, obedience was no more; the imperial galley was pursued and taken by an armed brigantine; and the tyrant was dragged to the presence of Isaac Angelus, loaded with fetters, and a long chain round his neck. His eloquence, and the tears of his female companions, pleaded in vain for his life; but, instead of the deferencies of a legal execution, the new monarch abandoned the criminal to the sumptuous sufferers, whom he had deprived of a father, an husband, or a friend. His teeth and hair, an eye and a hand, were torn from him, as a poor compensation for their loss; and a short respite was allowed, that he might feel the bitterness of death. Astride on a camel, without any danger of a rescue, he was carried through the city, and the basest of the populace rejoiced to trample on the fallen majesty of their prince. After a thousand blows and outrages, Andronicus was hung by the feet, between two pillars that supported the statues of a wolf and sow; and every hand that could reach the public enemy, inflicted on his body some mark of ingenious or brutal cruelty, till two friendly or furious Italians, plunging their swords into his body, released him from all human punishment. In this long and painful agony,—“Lord have mercy upon me! and why will you bruise a broken reed?” were the only words that escaped from his mouth. Our hatred for the tyrant is lost in pity for the man; nor can we blame his pusillanimous resignation, since a Greek Christian was no longer master of his life.

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Angelus,  
A. D. 1185,  
Sept. 17.

I have been tempted to expatiate on the extraordinary character and adventures of Andronicus: but I shall here terminate the series of the Greek emperors since the time of Heraclius. The branches that sprang from the Comnenian trunk had insensibly withered; and the male line was continued only in the posterity of Andronicus himself, who, in the public confusion, usurped the sovereignty of Trebizond, so obscure in history, and so famous in romance. A private citizen of Philadelphia, Constantine Angelus, had emerged to wealth and honours, by his marriage with a daughter of the emperor Alexis. His son Andronicus is conspicuous only by his cowardice. His grandson Isaac punished and succeeded the tyrant: but he was dethroned by his own vices, and the ambition of his brother, and their discord introduced the Latins to the conquest of Constantinople, the first great period in the fall of the eastern empire.

A. D. 1204,  
April 12.

If we compute the number and duration of the reigns, it will be found, that a period of six hundred years is filled by sixty emperors, including in the Augustan list some feeble sovereigns; and deducting some usurpers who were never acknowledged in the capital; and some princes who did not live to possess their inheritance. The average proportion will allow ten years for each emperor, far below the chronological rule of Sir Isaac Newton, who, from the experience of more recent and regular monarchies, has defined about eighteen or twenty years as the term of an ordinary reign. The Byzantine empire was most tranquil and pro-



sporadic when it could acquiesce in hereditary succession: five dynasties, the Heraclian, Isaurian, Amorian, Basilian, and Comnenian families, enjoyed and transmitted the royal patrimony during their respective series of five, four, three, six, and four generations; several princes number the years of their reign with those of their infancy; and Constantine VII and his two grandsons occupy the space of an entire century. But in the intervals of the Byzantine dynasties, the succession is rapid and broken, and the name of a successful candidate is speedily erased by a more fortunate competitor. Many were the paths that led to the summit of royalty; the fabric of rebellion was overthrown by the stroke of conspiracy, or undermined by the silent arts of intrigue; the favourites of the soldiers or people, of the senate or clergy, of the women and eunuchs, were alternately clothed with the purple; the means of their elevation were base, and their end was often contemptible or tragic. A being of the nature of man, endowed with the same faculties, but with a longer measure of existence, would cast down a smile of pity and contempt on the crimes and follies of human ambition, so eager, in a narrow span, to grasp at a precarious and short-lived enjoyment. It is thus that the experience of history exalts and enlarges the horizon of our intellectual view. In a composition of some days, in a period of some hours, six hundred years have rolled away, and the duration of a life or reign is contracted to a fleeting moment: the grave is ever beside

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the throne: the success of a criminal is almost instantly followed by the loss of his prize: and our immortal reason survives and disdains the sixty phantoms of kings who have passed before our eyes, and faintly dwell on our remembrance. The observation, that, in every age and climate, ambition has prevailed with the same commanding energy, may abate the surprize of a philosopher: but while he condemns the vanity, he may search the motive, of this universal desire to obtain and hold the sceptre of dominion. To the greater part of the Byzantine series, we cannot reasonably ascribe the love of fame and of mankind. The virtue alone of John Comnenus was beneficent and pure: the most illustrious of the princes, who precede or follow that respectable name, have trod with some dexterity and vigour the crooked and bloody paths of a selfish policy: in scrutinizing the imperfect characters of Leo the Isaurian, Basil I. and Alexius Comnenus, of Theophilus, the second Basil, and Manuel Comnenus; our esteem and censure are almost equally balanced: and the remainder of the imperial crowd could only desire and expect to be forgotten by posterity. Was personal happiness the aim and object of their ambition? I shall not descant on the vulgar topics of the misery of kings: but I may surely observe, that their condition, of all others, is the most pregnant with fear, and the least susceptible of hope. For these opposite passions, a larger scope was allowed in the revolutions of antiquity, than in the smooth and solid temper

of the modern world, which cannot easily repeat either the triumph of Alexander or the fall of Darius. But the peculiar infelicity of the Byzantine princes exposed them to domestic perils, without affording any lively promise of foreign conquest. From the pinnacle of greatness, Andronicus was precipitated by a death more cruel and shameful than that of the vilest malefactor; but the most glorious of his predecessors had much more to dread from their subjects than to hope from their enemies. The army was licentious without spirit, the nation turbulent without freedom: the barbarians of the East and West pressed on the monarchy, and the bow of the provinces was terminated by the final servitude of the capital.

The entire series of Roman emperors, from the first of the Cæsars to the last of the Constantines, extends above fifteen hundred years: and the term of dominion unbroken by foreign conquest, surpasses the measure of the ancient monarchies; the Assyrians or Medes, the successors of Cyrus, or those of Alexander.



## CHAP. XLIX.

*Introduction, worship, and persecution of images—Revolt of Italy and Rome—Temporal dominion of the popes—Conquest of Italy by the Franks—Establishment of images—Character and execution of Charlemagne—Restoration and decay of the Roman empire in the West—Independence of Italy—Constitution of the Germanic body.*

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Introduc-  
tion of  
images  
into the  
Christian  
church.

IN the connection of the church and state, I have considered the former as subservient only, and relative, to the latter; a salutary maxim, if in fact, as well as in narrative, it had ever been held sacred. The oriental philosophy of the gnostics, the dark abyss of predestination and grace, and the strange transformations of the eucharist from the sign to the substance of Christ's body,\* I have purposely abandoned to the curiosity of speculative divines. But I have reviewed, with diligence and pleasure, the objects of ecclesiastical history, by which the decline and fall of the Roman empire

\* The learned Belden has given the history of transubstantiation in a comprehensive and pretty sentence.—"This opinion is only shewn to be turned into logic." (His Works, vol. iii. p. 2913, in his Table-221.)

were materially affected, the propagation of Christianity, the constitution of the catholic church, the ruin of paganism, and the sects that arose from the mysterious controversies concerning the Trinity and incarnation. At the head of this class, we may justly rank the worship of images, so fiercely disputed in the eighth and ninth centuries: since a question of popular superstition produced the revolt of Italy, the temporal power of the popes, and the restoration of the Roman empire in the West.

The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images, and this aversion may be ascribed to their descent from the Jews, and their enmity to the Greeks. The Mosaic law had severely proscribed all representations of the Deity: and that precept was firmly established, in the principles and practice of the chosen people. The wit of the Christian apologists was pointed against the foolish idolaters, who bowed before the workmanship of their own hands, the images of brass and marble, which had *they* been endowed with sense and motion, should have started rather from the pedestals to adore the creative powers of the artist.\* Perhaps some recent and imperfect converts of the Gnostic tribe, might crown the statues of Christ and St. Paul with the profane honours which they paid to those of Aristotle

\* *Platonologus* and *Isidorus* baptised, gold or silver simulacra of several persons, whom they imagined to be gods and spirits, *idola*, *idolus* &c. &c. *Platonologus* is the best as well as the most elegant, of the Latin apologetes. Their censure of these persons is not only the object, but the mark and pattern.

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and Pythagoras;<sup>1</sup> but the public religion of the catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian era. Under the successors of Constantine, in the peace and luxury of the triumphant church, the more prudent bishops condescended to indulge a visible superstition, for the benefit of the multitude; and, after the ruin of paganism, they were no longer restrained by the apprehension of an odious parallel. The first introduction of a symbolic worship was in the veneration of the cross, and of relics. The saints and martyrs, whose intercession was implored, were seated on the right hand of God: but the gracious, and often supernatural favours, which in the popular belief were showered round their tomb, conveyed an unquestionable sanction of the devout pilgrims, who visited, and touched, and kissed, these lifeless remains, the memorials of their merits and sufferings.<sup>2</sup> But a memorial, more interesting than the scull or the sandals of a departed worthy, is a faithful copy of his person and features delineated by the arts of painting or sculpture. In every age, such copies, so congenial to human feelings, have been cherished by the zeal of private friendship, or public esteem: the images of the Roman emperors were adored

<sup>1</sup> See *Isidorus, I. de summis, et Augustin. Christian. Hist. de Ep. de Reformation*, tom. II. p. 1212. This doctrine passed for a public opinion with the private writers of Alexander Seuerus. (*Histor. Roman. de Ep. Latinius, Hadrian. Termisianus*, vol. II. p. 24.)

<sup>2</sup> See *de Vita Monach. lib. II. p. 122*; and *lib. p. 123*; and *lib. p. 124*.





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the Son of God, under the human shape, which on earth, they have condescended to assume. The second person of the Trinity had been clothed with a real and mortal body; but that body had ascended into heaven, and, had not some similitude been presented to the eyes of his disciples, the spiritual worship of Christ might have been obliterated by the visible relics and representations of the saints. A similar indulgence was requisite, and propitious, for the Virgin Mary: the place of her burial was unknown; and the assumption of her soul and body into heaven was adopted by the credulity of the Greeks and Latins. The use, and even the worship, of images, was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asiatics; the Pantheon and Vatican were adorned with the emblems of a new superstition; but this semblance of idolatry was more coldly entertained by the rude barbarians and the Arian clergy of the West. The bolder forms of sculpture, in brass or marble, which peopled the temples of antiquity, were offensive to the fancy or conscience of the Christian Greeks; and a smooth surface of colours has ever been esteemed a more decent and harmless mode of imitation.<sup>2</sup>

The Image  
in Stone.

The merit and effect of a copy depends on its resemblance with the original; but the primitive

<sup>2</sup> The general history of images is given under the second book of the *History of the Eastern Religion of Nestor*, tom. ii. p. 1011-1027. It was a protestant, but of a sensible spirit; and on this head the protestant author is commonly in the right: that that can venture to be just, is not to be expected of poor poor King, Calaneo, &c. &c. p. 42.

Christians were ignorant of the genuine features of the Son of God, his mother, and his apostles: the statue of Christ at Panicas in Palestine<sup>1</sup> was more probably that of some temporal saviour; the Ghosts and their profane monuments were reprobated; and the fancy of the Christian artists could only be guided by the clandestine imitation of some heathen model. In this distress, a bold and dexterous invention assured at once the likeness of the image and the innocence of the worship. A new superstructure of fable was raised on the popular basis of a Syrian legend, on the correspondence of Christ and Adgarus, so famous in the days of Esauclaus, so reluctantly deserted by our modern advocates. The bishop of Caesarea<sup>2</sup> records the epistle,<sup>3</sup> but he most strangely forgets

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CONTINUED.

<sup>1</sup> A late removing gave falsehood of miracle not immortality. It may be observed, that as late as the year 333, Theodosius in Palestine was discovered with a bronze statue, representing a grave personage wrapped in a cloak, with a girdled or suppliant female kneeling before him; and that an inscription—by Zeno, or some other emperor perhaps introduced in the pedestal. By the Christians, this group was falsely explained of their founder and the pious woman whom he had saved of the bloody Jews (Hecata vii. 18. Philostorg. vii. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

<sup>2</sup> Joseph. Hist. Antiqu. l. 1. c. 12. The sacred Agreement has been set up by the collected aid of the three Syrian sects, Ephraim, Jesus Ephraim, and Jesus Ephraim of Syria; but I do not see any notice of the Syrian religion or the founders of Talmud, (Hilbert. de Syria. l. 1. p. 310, 320, 334); these were better in probably derived from the Greeks.

<sup>3</sup> The evidence for these epistles is stated and referred by the candid Lactantius, Christian Institution, vol. 1. p. 178-180. Among the herd of dogs who are fiercely drawn from this movement, but utterable,





rampart; and that the water which had been  
 sprinkled on the holy face, instead of quenching,  
 added new fuel to the flames of the bridged.  
 After this important service, the image of Edessa  
 was preserved with respect and gratitude; and  
 if the Armenians rejected the legend, the more  
 credulous Greeks adored the similitude, which  
 was not the work of any mortal pencil, but the  
 immediate creation of the divine original. The  
 style and sentiments of a Byzantine hymn will  
 declare how far their worship was removed  
 from the grossest idolatry. "How can we with  
 " mortal eyes contemplate this image, whose  
 " celestial splendour the host of heaven pre-  
 " sumes not to behold? He who dwells in  
 " heaven condescends this day to visit us by his  
 " venerable image; He who is seated on the  
 " cherubim, visits us this day by a picture,  
 " which the Father has delineated with his im-  
 " maculate hand, which he has formed in an in-  
 " effable manner, and which we sanctify by ador-  
 " ing it with fear and love." Before the end of  
 the sixth century, these images, made without  
 hands (in Greek it is a single word<sup>1</sup>), were pro-  
 pagated in the camps and cities of the eastern

<sup>1</sup> *εἰκόνες*. See DuRoi, in *Class. Græc. et Lat.* The subject  
 is treated with equal learning and liberty by the Jewish learned, *Oppen-  
 geus de Imaginibus sacris*. Much farther, and earlier, I shall do better,  
 p. 189-200, the use, or rather the use, of *εἰκόνες*, and the Anti-  
 quaries with equal interest and sagacity by the profound Researcher in the  
 Oriental controversy, which he has spread through every corner of the  
*Histoire des Grecs*, tome. i. vol. p. 1-20; id., p. 21-22; xxv,  
 p. 1-22; xxvi, p. 22-23; xxvii, p. 23-24; xxviii, p. 24-25; xxix,  
 p. 25-26; xxx, p. 26-27.





eyes of the primitive Christians. The Olympian Jove, created by the muse of Homer, and the chisel of Phidias, might inspire a philosophic mind with momentary devotion: but these catholic images were faintly and flatteringly delineated by monkish artists in the last degeneracy of taste and genius.\*

CHAP.  
XLIX.

The worship of images had stolen<sup>†</sup> into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension, that under the mask of Christianity, they had restored the religion of their fathers: they heard, with grief and impatience, the name of idolaters; the incessant charge of the Jews and Mahometans,<sup>‡</sup> who derived from the law and the Koran an immortal hatred to graven images and all the relative worship. The servitude of the Jews might curb their zeal and depreciate their authority; but the triumphant Mussulmans, who reigned at Damascus, and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt, had been fortified with the images of Christ,

<sup>†</sup> *Creeping in  
by insensible  
degrees.*

\* Your idolatrous Apollonians gale out from the heavens, they are as bad as a group of demons!" It was long that the ignorance and bigotry of a Greek priest applauded the numbers of those, which he had ordered, and refused to admit.

† He Caliphate, Damascus, Aleppo, and Hama, the seats of the immediate empire, in the eighth Year had two Jews, who protected the temple at Levee, and the reputation of some Jewish pretensions were turned into an absurd conspiracy for reducing the purity of the Christian worship, (see Spalding, Hist. Long. v. 15.)

CHAP.  
XLIX.

his mother, and his saints; and each city presided on the hope or promise of miraculous defence. In a rapid conquest of ten years, the Arabs subdued those cities and those images; and, in their opinion, the Lord of Hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols. For a while Edessa had braved the Persian assaults; but the chosen city, the spouse of Christ, was involved in the common ruin; and his divine resemblance became the slave and trophy of the infidels. After a servitude of three hundred years, the Palladium was yielded to the devotion of Constantinople, for a ransom of twelve thousand pounds of silver, the redemption of two hundred Mussulmans, and a perpetual truce for the territory of Edessa.\* In this season of distress and dismay, the eloquence of the monks was exercised in the defence of images; and they attempted to prove, that the sin and schism of the greatest part of the Orientals had forfeited the favour, and annihilated the virtue, of these precious symbols. But they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts, of facts, and of the primitive times, and secretly desired the reformation of the church. As the worship of images had never been established by any general or positive law, its progress in the

\* See Kinnaird, *Hist. Persia*, p. 547; *Abu'lhasan*, (Dissert. p. 100); and *Abulphatiz*, *Amal. Modern*, p. 744; and the *Cronicon* of Pagi, tom. III. A. D. 944. The prudent *Procopius* reasons in *Anagoras* whether the image of Edessa was a species of *Deus ex Genere*; but his opinion is negative, and the ancient object of worship is no longer treated as idolatrous.

Eastern empire had been retarded, or accelerated, by the differences of men and manners, the local degrees of refinement, and the personal characters of the bishops. The splendid devotion was fondly cherished by the levity of the capital, and the inventive genius of the Byzantine clergy, while the rude and remote districts of Asia were strangers to this innovation of sacred luxury. Many large congregations of Gnostics and Arians maintained, after their conversion, the simple worship which had preceded their separation; and the Armenians, the most warlike subjects of Rome, were not reconciled, in the twelfth century, to the sight of images. These various denominations of men afforded a fund of prejudice and aversion, of small account in the villages of Anatolia or Thrace, but which, in the fortune of a soldier, a prelate, or an eunuch, might be often connected with the powers of the church and state.

Of such adventurers, the most fortunate was the emperor Leo III,\* who, from the mountains

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\* *Agapios* and *Agapetos* among Hellenic names were used interchangeably (LSJ, s.v. *agapē*, p. 122n). The derivation themselves are still uncertain with the words, *Agapios* and *Agapetos*, (see, ib., p. 122n); but surely the non-prevalent Greek is injurious to the reputation of the Deity and, the whole matter.

the original, was not improved, nor many of the legends and  
— drawn from the best of the California, text, viz and 14, Calicut, Kadd,  
viz. Yuma, and the historical writings of Thompson, Stephens,  
Stanley, Cabrera, Zentel, &c. Of the modern ethnology, Harniss,  
Paul, Netter, Alexander, (Hist. Kansas, Stanford 1871 and 72, and  
Minnesota, (Hist. des Indes), have treated the subject with  
learning, precision, and acumen. The present volume of Frederic  
Speckman affords a fragmentary knowledge and some insight.



CHAPTER

3213

of Isauria, ascended the throne of the East. He was ignorant of sacred and profane letters: but his education, his reason, perhaps his intercourse with the Jews and Arabs, had inspired the martial peasant with an hatred of images; and it was held to be the duty of a prince, to impose on his subjects the dictates of his own conscience. But in the outset of an unsettled reign, during ten years of toil and danger, Leo submitted to the meanness of hypocrisy, bowed before the idols which he despised, and satisfied the Roman pontiff with the annual professions of his orthodoxy and zeal. In the reformation of religion, his first steps were moderate and cautious; he assembled a great council of senators and bishops, and enacted, with their consent, that all the images should be removed from the sanctuary and altar to a proper height in the churches, where they might be visible to the eyes, and inaccessible to the superstition, of the people. But it was impossible on either side to check the rapid though adverse impulse of veneration and abhorrence: in their lofty position, the sacred images still edified their votaries and reproached the tyrant. He was himself provoked by resistance and invective: and his own party accused him of an imperfect discharge of his duty, and urged for his imitation, the example of the Jewish king, who had broken without scruple the brazen serpent of the temple. By a second edict, he proscribed the

existence as well as the use of religious pictures; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the Saints, were demolished, or a smooth surface of plaster was spread over the walls of the edifice. The sect of the Iconoclasts was supported by the zeal and despotism of six emperors, and the East and West were involved in a noisy conflict of one hundred and twenty years. It was the design of Leo the Isaurian to pronounce the condemnation of images, as an article of faith, and by the authority of a general council: but the convocation of such an assembly was reserved for his son Constantine; and though it is stigmatized by triumphant bigotry as a meeting of fools and atheists, their own partial and mutilated acts betray many symptoms of reason and piety. The debates and decrees of many provincial synods introduced the summons of the general council which met in the suburbs of Constantinople, and was composed of the respectable number of three hundred and thirty-eight bishops of Europe and Anatolia: for the patriarchs of Antioch and Alexandria were the slaves of the caliph, and the Roman pontiff had withdrawn the churches of Italy and the West from the communion of the

Their  
Council of  
Constantinople.  
A. D. 754.

Some flowers of rhetoric are found in some of the bishops and emperors. By Damascius it is styled *synodus* *synodus*. *Opera*, tom. 2, p. 673. Spuchman's *Apology* for the Council of Constantinople p. 171, &c. it is worked up with truth and vigour, from such materials as he could find in the *Scriptura* *Scriptura*, p. 1045, &c. The *will* *will* of Damascius contains a vigorous, but somewhat, and *will*, *will* of *will*, &c. *Opera*, tom. 2, p. 206.

Greeks. This Byzantine synod assumed the rank and powers of the seventh general council; yet even this title was a recognition of the six preceding assemblies which had laboriously built the structure of the catholic faith. After a serious deliberation of six months, the three hundred and thirty-eight bishops pronounced and subscribed an unanimous decree, that all visible symbols of Christ, except in the Eucharist, were either blasphemous or heretical; that image worship was a corruption of Christianity and a renewal of paganism; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition, were guilty of disobedience to the authority of the church and of the emperor. In their loud and loyal acclamations, they celebrated the merits of their temporal sovereign; and to his zeal and justice they intrusted the execution of their spiritual censures. At Constantinople, as in the former councils, the will of the prince was the rule of episcopal faith; but, on this occasion, I am inclined to suspect that a large number of the prelates sacrificed their secret conscience to the temptations of hope and fear. In the long night of superstition, the Christians had wandered far away from the simplicity of the gospel; nor was it easy for them to discern the clue, and tread back the mazes, of the labyrinth. The worship of images was inseparably blended, at least to a pious fancy, with the cross, the Virgin, the saints and their relics; the holy ground was involved in a cloud of miracles and visions; and



the nerves of the mind; curiosity and scepticism, were benumbed by the habits of obedience and belief. Constantine himself is accused of indulging a royal licence to doubt, or deny, or decide the mysteries of the catholics,\* but they were deeply inscribed in the public and private creed of his bishops: and the boldest Iconoclast might assault with a secret horror, the monuments of popular devotion, which were consecrated to the honour of his celestial patrons. In the reformation of the sixteenth century, freedom and knowledge had expanded all the faculties of man: the thirst of innovation superseded the reverence of antiquity, and the vigour of Europe could disdain those phantoms which terrified the sickly and servile weakness of the Greeks.

The scandal of an abstract heresy can be only proclaimed to the people by the blast of the ecclesiastical trumpet; but the most ignorant can perceive, the most torpid must feel, the profanation and downfall of their visible deities. The first hostilities of Leo were directed against Mary-Christ on the vestibule, and above the gate, of the palace. A ladder had been planted for the assault, but it was furiously shaken by a crowd of virgins and women: they beheld, with pious transport, the ministers of sinfulness tumbling from on high, and dashed against the pavement; and the images of the ancient martyrs were prostituted to

COLE.  
XIX.  
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Their person  
represented in  
the images  
of A.  
marks.  
A. D. 1118.  
772

\* He is accused of permitting the title of *son of God* to stand the *Vigil*, without of Christ, comparing his other two names to an empty piece of Antioch, Nestorianism, &c. In his *History*, Synodum de 1054, he is supposed to have said, *between the names of a false heretic and the glory of his mother it is not*

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A.D. 1054-1055.

these criminals, who justly suffered for murder and rebellion.<sup>1</sup> The execution of the imperial edict was resisted by frequent tumults in Constantinople and the provinces: the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. Of the Archipelago, or Holy Sea, the numerous islands were filled with images and monks: their votaries injured, without scruple, the enemy of Christ, his mother, and the saints: they armed a fleet of boats and galleys, displayed their consecrated banners, and boldly steered for the harbour of Constantinople, to place on the throne a new favourite of God and the people. They depended on the succour of a miracle: but their miracles were inefficient against the *Greek fire*; and, after the defeat and conflagration of their fleet, the naked islands were abandoned to the clemency or justice of the conqueror. The son of Leo, in the first year of his reign, had undertaken an expedition against the Saracens: during his absence, the capital, the palace, and the purple, were occupied by his kinsman Arsenius, the ambitious champion of the orthodox faith. The worship of images was triumphantly restored: the patriarch renounced his dissimulation, or dissembled his sentiments: and the righteous claim of the *imperial* was acknowledged, both in the new, and in an-

<sup>1</sup> The holy synod of Thessalonica approves the principle of destroying the images (Gale, *ed. 1522*). Gregory II (the Great), A. D. 726, Leo, Constantine, 1054, p. 487, 508, approve the total of the Byzantine worship, and forbid the imperial officers.

cient Rome. Constantine flew for refuge to his paternal mountains; but he descended at the head of the bold and affectionate Haurians; and his final victory confounded the arms and productions of the Sarmates. His long reign was distracted with clamour, sedition, conspiracy, and mutual hatred, and sanguinary revenge: the persecution of images was the motive, or pretence, of his adversaries; and, if they missed a temporal illadem, they were rewarded by the Greeks with the crown of martyrdom. In every act of open and clandestine treason, the emperor felt the unforgiving enmity of the monks, the faithful slaves of the superstition to which they owed their riches and influence. They prayed, they preached, they absolved, they inflamed, they conspired; the solitude of Palestine poured forth a torrent of invective; and the pen of St. John Damascenus,\* the last of the Greek fathers, devoted the tyrant's head, both in this world and the next. I am not at lei-

\* John, de Marone, was a noble Eusebian of Damascus, who held a considerable office in the service of the empire. His zeal in the cause of images exposed him to the resentment and jealousy of the Greek emperor; and on the supposition of a treasonable correspondence, he was deprived of his right hand, which was miraculously restored by the Virgin. After this deliverance, he resigned his office, distributed his wealth, and buried himself in the monastery of St. Sabas, between Jerusalem and the Dead Sea. The legend is various; but his learned editor, Father Lequien, has carefully proved that St. John Damascenus was already a monk before the Iconoclast dispute. *Opera, tom. i. lib. de. Jo. Damasceni. p. 16-18, et Notæ ad loca.*

\* After sending Leo to the devil, he introduces his learned pages with thanks, and the learned were employed in their penance. (*Opera Damasceni, tom. i. p. 485.*) If the authenticity of this piece be authentic, we are sure that further works will follow. Damascenus inscribed on Constantine the title of our Emperor, *ἡμετέριον βασιλέα*. (*ibid. tom. i. p. 507.*)



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sure to examine how far the monks provoked, nor how much they have exaggerated, their real and pretended sufferings, nor how many lost their lives or limbs, their eyes or their beads, by the cruelty of the emperor. From the chastisement of individuals, he proceeded to the abolition of the order; and, as it was wealthy and useless, his resentment might be stimulated by avarice and justified by patriotism. The formidable name and mission of the *Dragon*,<sup>a</sup> his visitor-general, excited the terror and abhorrence of the *black* nation: the religious communities were dissolved, the buildings were converted into magazines, or barracks; the lands, moveables, and cattle, were confiscated; and our modern precedents will support the charge, that much wanton or malicious havoc was exercised against the relics, and even the books, of the monasteries. With the habit and profession of monks, the public and private worship of images was rigorously proscribed; and it should seem, that a solemn abjuration of idolatry was exacted from the subjects, or at least from the clergy, of the eastern empire.<sup>b</sup>

State of  
Italy.

The patient East abjured, with reluctance, her sacred images; they were fondly cherished, and

<sup>a</sup> In the narrative of this persecution from Theophanes and Cedrenus, *Spalding* (p. 216-218) is happy to compare the *Dragon* of Leo with the *Dragon* (Dragon) of Louis XIV. and highly agrees himself with this antientest tale.

<sup>b</sup> Theophanes says that the monks were obliged to renounce their gods, and to abjure the worship of images, and to declare that they were not to be worshipped. *Spalding* (p. 218) says that the monks were obliged to renounce their gods, and to abjure the worship of images, and to declare that they were not to be worshipped. *Spalding* (p. 218) says that the monks were obliged to renounce their gods, and to abjure the worship of images, and to declare that they were not to be worshipped.

vigorously defended, by the independent zeal of the Italians. In ecclesiastical rank and jurisdiction, the patriarch of Constantinople and the pope of Rome were nearly equal. But the Greek prelate was a domestic slave under the eye of his master, at whose nod he alternately passed from the convent to the throne, and from the throne to the convent. A distant and dangerous station amidst the barbarians of the West, excited the spirit and freedom of the Latin bishops. Their popular election endeared them to the Romans; the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them to consult, both in peace and war, the temporal safety of the city. In the school of adversity the priest insensibly imbibed the virtues and the ambition of a prince; the same character was assumed, the same policy was adopted, by the Italian, the Greek, or the Syrian, who ascended the chair of St. Peter: and, after the loss of her legions and provinces, the genius and fortune of the pope again restored the supremacy of Rome. It is agreed, that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced, and justified, by the heresy of the Iconoclasts: but the conduct of the second and third Gregory, in this memorable contest, is variously interpreted by the wishes of their friends and enemies. The Byzantine writers unanimously declare, that, after a fruitless admonition, they pronounced the reparation of the East and West, and deprived the sacrilegious





and magistrates, expatiate on the insolence and treason of the two Gregories against their lawful sovereign.\* They are defended only by the moderate catholics, for the most part, of the Gallican church,<sup>†</sup> who respect the saint, without approving the sin. These common advocates of the crown and the mitre circumscribe the truth of facts by the rule of equity, scripture, and tradition; and appeal to the evidence of the Latins,<sup>‡</sup> and the lives<sup>§</sup> and epistles of the popes themselves.

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\* Take, as a specimen, the excellent Damages, (Hist. de l'Eglise, p. 1516, 1521), and the relevant Speeches, (Hist. Inaugurale, who, with an hundred more, stand in the library of the seminary of Maphsburg).

† See Lamius, (Opera omnia, v. part. 1, opus. vii, 1, p. 424-474); Nanni Alexander, (Hist. Nov. Testamenti, lib. viii, lib. xi, p. 88-101); Fagi, (Cittas, tom. II, p. 215-216), and Giannini, (Storia Civile di Napoli, tom. 2, p. 215-220), a disciple of the Gallican school. In the field of controversy I always cite the moderate party, who stand in the open middle ground exposed to the fire of both sides.

‡ They appealed to Paul Warnefrid, or Marcellus, the Gothic Interpreter, v. c. 48, p. 468, 469, in Script. Lat. Mazarini, tom. I, par. II, and the annual Amatorius, the Via Pont. in Nystroni, tom. III, part. III, Caput II, p. 134; Gregorius III, p. 133; Zaccarias, p. 131; Stephanus III, p. 131; Paulus, p. 132; Stephanus IV, p. 133; Anastasius, p. 132; Leo III, p. 134. But I may remark, that the true Anastasius, (Hist. Eccles. p. 134, edit. Regiæ, and the Hist. Miscell. B. xvi, p. 131, in tom. I, Script. Lat.) both of the 13th century, translate and approve the Greek text of Theophanes.

§ With some ancient differences, but most learned editors, Lucius Heisterius, Schæfferus, Claviger, Starckius, Moriceus, (Psalmodia) & tom. III, part. II, are agreed that the latter Psalmodia was composed and examined by the spiritual librarians and scribes of the 11th and 12th centuries; and that the text and ancient poet is the work of Anthonius, whom about 4 years. The style is barbarous, the narrative partial, the details are trifling—but it must be read as a curious and authentic record of the times. The epistles of the popes are inserted in the volume of Councils.

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XLIX.Epistles of  
Gregory  
II to the  
emperor.  
A. D. 727.

Two original epistles from Gregory II to the emperor Leo, are still extant ;<sup>a</sup> and if they cannot be praised as the most perfect models of eloquence and logic, they exhibit the portrait, or at least the mask, of the founder of the papal monarchy. "During ten pure and fortunate years," says Gregory to the emperor, "we have tasted the annual comfort of your royal letters, subscribed in purple ink, with your own hand, the sacred pledges of your attachment to the orthodox creed of our fathers. How deplorable is the change ! how tremendous the scandal ! You now accuse the catholics of idolatry ; and, by the accusation, you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments : the first elements of holy letters are sufficient for your confusion ; and were you to enter a grammar-school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn-books at your head." After this decent salutation, the pope attempts the usual distinction between the idols of antiquity and the Christian images. The former were the fearful representations of phantoms or demons, at a time when the true God had not manifested his person in any visible likeness. The

<sup>a</sup> The two epistles of Gregory II have been printed in the *Acts of the Seven Councils*, tom. viii. p. 671-674. They are without a date, which is variously fixed, by Baronius to the year 725, by Muziano Phaulx d'Hadria, tom. vi. p. 120 to 728, and by Fagi to 729. Such is the force of prejudice, that even popes have perverted the good sense and moderation of their letters.

latter are the genuine forms of Christ, his mother, and his saints, who had approved, by a crowd of miracles, the innocence and merit of this relative worship. He must indeed have trusted to the ignorance of Leo, since he could assert the perpetual use of images, from the apostolic age, and their venerable presence in the six synods of the catholic church. A more specious argument is drawn from present possession and recent practice: the harmony of the Christian world supersedes the demand of a general council; and Gregory frankly confesses, that such assemblies can only be useful under the reign of an orthodox prince. To the impudent and inhuman Leo, more guilty than an heretic, he recommends peace, silence, and implicit obedience to his spiritual guides of Constantinople and Rome. The limits of civil and ecclesiastical powers are defined by the pontiff. To the former he appropriates the body; to the latter, the soul: the sword of justice is in the hands of the magistrate; the more formidable weapon of excommunication is intrusted to the clergy; and in the exercise of their divine commission, a zealous son will not spare his offending father: the successor of St. Peter may lawfully chastise the kings of the earth. "You assault us, O tyrant! with a carnal and military hand: unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare, with foolish arrogance, I



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" will despatch my orders to Rome: I will break  
 " in pieces the image of St. Peter, and Gregory,  
 " like his predecessor Martin, shall be transport-  
 " ed in chains, and in exile, to the foot of the im-  
 " perial throne. Would to God, that I might  
 " be permitted to tread in the foot-steps of the  
 " holy Martin; but may the fate of Constantine  
 " serve as a warning to the persecutors of the  
 " church. After his just condemnation by the  
 " bishops of Sicily, the tyrant was cut off, in  
 " the fulness of his sin, by a domestic servant:  
 " the saint is still adored by the nations of Scythia,  
 " among whom he ended his banishment and his  
 " life. But it is our duty to live for the edifica-  
 " tion and support of the faithful people; nor  
 " are we reduced to risk our safety on the event  
 " of a combat. Incapable as you are of de-  
 " feuding your Roman subjects, the maritime  
 " situation of the city may perhaps expose it to  
 " your depredation; but we can remove to the  
 " distance of four-and-twenty *stadioi*,<sup>1</sup> to the first  
 " fortress of the Lombards, and then—you  
 " may pursue the winds. Are you ignorant that  
 " the popes are the bond of union, the mediators  
 " of peace between the East and West? The  
 " eyes of the nations are fixed on our humility;

<sup>1</sup> *Quatuordecim milia stadia sunt à dyocletiano forum ad ecclesiam sancti Petri*—*Constantinople, and always holds the same.* (Orosius, l. v. p. 694.) This position of the Lombards is hard to suppose. Camille Fabronius (*Historia, de Theodo. Reuerenti*, in the Script. Ital. tom. v. p. 178, 179) foolishly reckons the sixth station, not from Rome, but from the forum of the Roman duchy, to the first fortress, perhaps then, of the Lombards. I rather believe that Gregory, with the policy of the age, designed chiefly for justice, without much inquiry into the geographical features.

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“and they reverence, as a God upon earth, the  
 “apostle St. Peter, whose image you threaten to  
 “destroy.” The remote and interior kingdoms  
 “of the West present their homage to Christ and  
 “his viceregents, and we now prepare to visit  
 “one of their most powerful monarchs, who de-  
 “sires to receive from our hands the sacrament of  
 “baptism.” The barbarians have submitted to  
 “the yoke of the gospel, while you alone are  
 “deaf to the voice of the shepherd. These pious  
 “barbarians are kindled into rage: they thirst to  
 “avenge the persecution of the East. Abandon  
 “your rash and fatal enterprise; reflect, tremble,  
 “and repent. If you persist, we are innocent of  
 “the blood that will be spilt in the contest; may  
 “it fall on your own head.”

The first assault of Leo against the images of <sup>Result of</sup>Constantinople had been witnessed by a crowd of <sup>Italy,</sup>strangers from Italy and the West, who related <sup>A. D. 726.</sup>with grief and indignation the sacrilege of the <sup>80-</sup>emperor. But on the reception of his prerogative edict, they trembled for their domestic deities; the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the churches of Italy; and a strong alternative war-

<sup>80</sup> *Yohannes dicitur in hoc loco ut non eripere eam.*

<sup>81</sup> *And the emperor having in Augustus Constant. 726. 801. The pope appears to have imposed on the ignorance of the Greeks; he lived and died in the Lateran; and in his time all the kingdoms of the West had embraced Christianity. May not this unknown Symeon have some reference to the chief of the Eastern Hephthalites, the King of Womers, who, in the pontificate of Gregory II, sought Rome for the purpose, not of baptism, but of pilgrimage. (Fagn. A. D. 689, 80. 2.) A. D. 726, 34. 131.*





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abused by the imposition of a new capitation.<sup>1</sup> A form of administration was preserved by the election of magistrates and governors: and as high was the public indignation, that the Italians were prepared to create an orthodox emperor, and to conduct him with a fleet and army to the palace of Constantinople. In that palace, the Roman bishops, the second and third Gregory, were condemned as the authors of the revolt, and every attempt was made, either by fraud or force, to seize their persons, and to strike at their lives. The city was repeatedly visited or assailed by captains of the guards, and dukes and exarchs of high dignity or secret trust: they landed with foreign troops, they obtained some domestic aid, and the superstition of Naples may blush that her fathers were attached to the cause of heresy. But these clandestine or open attacks were repelled by the courage and vigilance of the Romans: the Greeks were overthrown and massacred, their leaders suffered an ignominious death, and the popes, however inclined to mercy, refused to intercede for these guilty victims. At Ravenna,<sup>2</sup>

<sup>1</sup> A *capitatio*, or *capitation*, says Agapardus, *op.* 134; a *tribut* *periti* tax, unknown to the Saracens themselves, recalling the *tributum* Herodotus, (*Hist.* lib. iii. c. 10) and Theophrastus, *op.* 346, who tells of Pharaoh's numbering the male children of Israel. This species of taxation was familiar to the Saracens; and was introduced by the emperor, it was imposed a few years afterwards by Fulk on the persons *laici* XIV.

<sup>2</sup> See the *Libri Pontificali* of Agapardus, on the Serpentine Basilic Hallroom of St. Peter, *lib.* 8, *cap.* 12, where deeper shades of barbarism mark the difference between Rome and Ravenna. Yet we are inclined to limit the same extent and hostile form—the oppression and crimes of Damascus, *op.* 136, the ravages of Jerusalem II, *op.* 166, 167, the desert of the Greeks, *op.* 170, 171, &c.

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NINETEENTH CENTURY

the several quarters of the city had long exercised a bloody and hereditary feud; in religious controversy they found a new aliment of faction; but the votaries of images were superior in numbers or spirit, and the exarch, who attempted to stem the torrent, lost his life in a popular sedition. To punish this flagitious deed, and restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic gulf. After suffering from the winds and waves much loss and delay, the Greeks made their descent in the neighbourhood of Ravenna: they threatened to depopulate the guilty capital, and to imitate, perhaps to surpass, the example of Justinian II. who had chastised a former rebellion by the choice and execution of fifty of the principal inhabitants. The women and clergy, in sackcloth and ashes, lay prostrate in prayer; the men were in arms for the defence of their country; the common danger had united the factions, and the event of a battle was preferred to the slow miseries of a siege. In a hard-fought day, as the two armies alternately yielded and advanced, a phantom was seen, a voice was heard, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats: the waters of the Po were so deeply infected with blood, that during six years, the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst the triumph of the catholic arms, the Roman pontiff con-

renewed a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent he pronounced a general excommunication against all who by word or deed should attack the tradition of the fathers and the images of the saints; in this sentence the emperor was tacitly involved; but the vote of a last and hopeless remonstrance may seem to imply that the anathema was not suspended over his guilty head. No sooner had they confirmed their own safety, the worship of images, and the freedom of Rome and Italy, than the popes appear to have relaxed of their severity, and to have spared the relics of the Byzantine dominion. Their moderate counsels delayed and prevented the election of a new emperor, and they exhorted the Italians not to separate from the body of the Roman monarchy. The exarch was permitted to reside within the walls of Ravenna, a captive rather than a master; and till the imperial coronation of Charlemagne, the government of Rome and Italy was exercised in the name of the successors of Constantine.<sup>4</sup>

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\* Yet Lee was undoubtedly compelled to do as such. . . . consequence . . . destruction . . . without any further a warning O. N. Lee, Christ and what exists outside. The records are details whether the guilt of the same illustrates the recommendation; and the defense is of the law importance as their duty, even, according to the article, *Christians Case*, xiii, p. 2, c. 27, and *Spaniards*, *Spain*, *Spain*, p. 112, *Spaniards* non tunc qui *Spaniards* in 1811.

[illegible]



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XLIX.  
The  
Republic  
of Rome.

The liberty of Rome, which had been oppressed by the arms and arts of Augustus, was rescued, after seven hundred and fifty years of servitude, from the persecution of *Lex* the Saurian. By the Caesars, the triumphs of the consuls had been annihilated: in the decline and fall of the empire, the god *Terminus*, the sacred boundary, had insensibly receded from the ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her ancient territory from *Vulturno* to *Ternina*, and from *Narni* to the mouth of the *Tiber*.\* When the kings were banished, the republic reposed on the firm basis which had been founded by their wisdom and virtue. Their perpetual jurisdiction was divided between two equal magistrates; the senate continued to exercise the powers of administration and counsel; and the legislative authority was distributed to the assemblies of the people, by a well proportioned scale of property and service. Ignorant of the arts of luxury, the primitive Romans had improved the science of government and war: the will of the community was absolute; the rights of individuals were sacred; one hundred and thirty thousand citizens were armed for defence or conquest; and a band of robbers and outlaws was moulded into a nation, deserving of freedom, and ambitious of glory.† When the so-

\* I have traced the Roman limits according to the maps, and the maps according to the excellent description of *Strabo* (*Geographia Italia* lib. vi. sect. ix. p. 716-717). Yet I must not observe, that *Vulturno* is of Lombard foundation, (p. 716) and that *Ternina* was usurped by the Greeks.

† On the extent, population, &c. of the Roman Empire, the reader may consult, with pleasure, the *Dissertation* Preliminary to the *History*.

sovereignty of the Greek emperors was extinguished, the ruins of Rome presented the sad image of depopulation and decay: her slavery was an habit, her liberty an accident: the effect of superstition, and the object of her own amazement and terror. The last vestige of the substance, or even the form, of the constitution, was obliterated from the practice and memory of the Romans; and they were devoid of knowledge, or virtue, again to build the fabric of a commonwealth. Their scanty remnant, the offspring of slaves and strangers, was despicable in the eyes of the victorious barbarians. As often as the Franks or Lombards expressed their most bitter contempt of a foe, they called him a Roman: "and in this name," says the bishop Liutprand, "we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature." By the necessity of their situation, the inhabitants of Rome were cast into the rough model of a republican government: they were compelled to elect some judges in peace, and some leaders in war; the nobles assembled to deliberate, and their resolves

signed William of M. de Beaufort, 1290-91, who will not be around at the time, credulously for the early ages of Rome.

[illegible]

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SEIZ.

could not be executed without the union and consent of the multitude. The style of the Roman senate and people was revived,\* but the spirit was fled; and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression. The want of laws could only be supplied by the influence of religion, and their foreign and domestic counsels were moderated by the authority of the bishop. His alms, his sermons, his correspondence with the kings and prelates of the West, his recent services, their gratitude, an oath, accustomed the Romans to consider him as the first magistrate or prince of the city. The Christian humility of the popes was not offended by the name of *Dominus*, or Lord; and their face and inscription are still apparent on the most ancient coins.† Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title is the free choice of a people, whom they had redeemed from slavery.

Baird At-  
tacked by  
the Lom-  
bards,  
A. D. 730.  
742.

In the quarrels of ancient Greece, the holy people of Elis enjoyed a perpetual peace, under the protection of Jupiter, and in the exercise of the

\* *Plinius regi Francorum, omnia senatus signa universi populi generaliter a Deo servatis Romanis voluit.* Odoz. Carolin. apud. 36, in *Asign. Ital. nov. lib. pars II. p. 100.* The names of senators and senators were never usually extinct, (Dionet. Chronograph. p. 216, 217); but in the middle ages they signified little more than senatorial dignities. See Chronograph. Odoz. Carolin.

† See Muratori Antiquit. Ital. Med. Aet. tom. II. dissertat. xxviii. p. 244. On one of these coins we read *Hadrrianus Paterfamilias* in the reverse, *Vici. DDNN.* with the word *CONOR*, which the Paterfamilias (Science des Medailles, tom. II. p. 115) explains by *CON-stantinopolis* *CONOR* & *CONOR*.



Olympic games.\* Happy would it have been for the Romans, if a similar privilege had guarded the patrimony of St. Peter from the calamities of war; if the Christians, who visited the holy threshold, would have sheathed their swords in the presence of the apostle and his successor.

But this mystic circle could have been traced only by the wand of a legislator and a sage; this puerile system was incompatible with the zeal and ambition of the popes; the Romans were not addicted, like the inhabitants of Elis, to the innocent and placid labours of agriculture; and the barbarians of Italy, though softened by the climate, were far below the Grecian states in the institutions of public and private life. A memorable example of repentance and piety was exhibited by Liutprand king of the Lombards. In arms, at the gate of the Vatican, the conqueror listened to the voice of Gregory II,<sup>†</sup> withdrew his troops, resigned his conquests, respectfully visited the church of St. Peter, and after performing his devotions, offered his sword and dagger, his cuirass and mantle, his silver cross and his crown of gold, on the tomb of the apostle. But this religious fervour was the illusion, perhaps the artifice, of the moment; the sense of interest is strong and lasting; the love of arms and rapine was congenial to the Lombards; and

\* See Warton's *Disquisition on the Olympic Games*, (Penguin, vol. 1, p. 72-75, written in French, and the judicious references of Walpole, *ibid.* 1, p. 11, p. 363, edn. Greville's).

† The speech of Gregory to the Lombard is well preserved by the poet, (see *Reges Italiani*, 4, 102; *Opera*, tom. 3, p. 872), who transfers the scene to the ruins of Sicily at Lily.

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XXX.

both the prince and people were irresistibly tempted by the disorders of Italy, the weakness of Rome, and the unwelcome possession of her new chief. On the first edicts of the emperor, they declared themselves the champions of the holy images: Luitprand invaded the province of Romagna, which had already assumed that distinctive appellation; the catholics of the exarchate yielded without resistance to his civil and military power; and a foreign enemy was introduced for the first time into the impregnable fortress of Ravenna. That city and fortress were speedily recovered by the active diligence and maritime forces of the Venetians; and those faithful subjects obeyed the exhortation of Gregory himself, in separating the personal guilt of Leo from the general cause of the Roman empire.\* The Greeks were less mindful of the service, than the Lombards, of the injury: the two nations, hostile in their faith, were reconciled in a dangerous and unnatural alliance; the king and the exarch marched to the conquest of Spolito and Rome: the storm evaporated without effect, but the policy of Luitprand alarmed Italy with a vexatious alternative of hostility and truce. His successor Astolphus declared himself the equal enemy of the emperor and the pope: Ravenna was sub-

\* The *Vite degli Imperatori*, *Vol. II.* *Supplemento* (Rome, 1794) p. 121, and the *opus Adriani Bonaldi*, *Chroniche del Pontefice* (vol. vi. p. 141), have preserved this episode of Gregory. The rise and recovery of Ravenna are mentioned by Paulus Diaconus, *de Gest. Longobard.* l. vi. c. 48. 49. in Script. Hist. long. l. vi. c. 48. 49. (p. 436, 438) and also by Luitprandus Pagi, *Historia*, &c. *lib. ii.* c. 1. c. 2. c. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100. c. 101. c. 102. c. 103. c. 104. c. 105. c. 106. c. 107. c. 108. c. 109. c. 110. c. 111. c. 112. c. 113. c. 114. c. 115. c. 116. c. 117. c. 118. c. 119. c. 120. c. 121. c. 122. c. 123. c. 124. c. 125. c. 126. c. 127. c. 128. c. 129. c. 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CHAP.  
XLIX.

sumed the office of champion of the Roman church; and the real of the French prince appears to have been prompted by the love of glory and religion. But the danger was on the banks of the Tiber, the succour on those of the Seine; and our sympathy is cold to the relation of distant misery. Amidst the tears of the city, Stephen III embraced the generous resolution of visiting in person the courts of Lombardy and France, to deprecate the injustice of his enemy, or to excite the pity and indignation of his friend. After soothing the public despair by lectures and orations, he undertook this laborious journey with the ambassadors of the French monarch and the Greek emperor. The king of the Lombards was inexorable; but his threats could not silence the complaints, nor retard the speed, of the Roman pontiff, who traversed the Pennine Alps, reposed in the abbey of St. Maurice, and hastened to grasp the right hand of his protector, a hand which was never filled in vain, either in war or friendship. Stephen was entertained as the visible successor of the apostle; at the next assembly, the field of March or of May, his injuries were exposed to a devout and warlike nation, and he repassed the Alps, not as a suppliant, but as a conqueror, at the head of a French army, which was led by the king in person. The Lombards, after a weak resistance, obtained an ignominious peace, and swore to restore the possessions, and to respect the sanctity, of the Roman church. But no sooner was Astolphus delivered from the presence of the French arms, than he forgot his promise and resented his disgrace. Rome was again encompassed by his arms; and

Stephen, apprehensive of fatiguing the zeal of his Transalpine allies, enforced his complaint and request by an eloquent letter in the name and person of St. Peter himself. The apostle assures his adoptive sons, the king, the clergy, and the nobles of France, that dead in the flesh, he is still alive in the spirit: that they now hear, and must obey, the voice of the founder and guardian of the Roman church: that the Virgin, the angels, the saints, and the martyrs, and all the host of heaven, unanimously urge the request, and will confess the obligation; that riches, victory, and paradise, will crown their pious enterprise, and that eternal damnation will be the penalty of their neglect, if they suffer his tomb, his temple, and his people, to fall into the hands of the perfidious Lombards. The second expedition of Pepin was not less rapid and fortunate than the first: St. Peter was satisfied, Rome was again saved, and Astolphus was taught the lessons of justice and sincerity by the scourge of a foreign master. After this double chastisement, the Lombards languished about twenty years in a state of langour and decay. But their minds were not yet humbled to their condition; and instead of affecting the pacific virtues of the feeble, they peevishly harassed the Romans with a repetition of claims, evasions, and threats, which

Thus this piece necessarily comes in the Order Epistolary, Epist. 3, p. 88. The number of the paper does not agree with the title and beginning; yet they hardly stand in parallel with the title. The introduction of the story, as of epistles, was familiar to the concept writers, though not common in this manner in the age of the 12th.

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They undertook without reflection and terminated without glory. On either side, their expiring monarchy was pressed by the zeal and profusion of Pope Adrian I. the genius, the fortune, and greatness of Charlemagne the son of Pepin: these heroes of the church and state were united in public and domestic friendship, and while they trampled on the peninsula, they varnished their proceedings with the fairest colours of equity and moderation.\* The passes of the Alps, and the walls of Pavia, were the only defence of the Lombards: the former were surprised, the latter were invested, by the son of Pepin: and after a blockade of two years, Desiderius, the last of their native princes, surrendered his sceptre and his capital. Under the dominion of a foreign king, but in the possession of their national laws, the Lombards became the brethren rather than the subjects of the Franks; who derived their blood, and manners, and language from the same Germanic origin.†

Conquest  
of Lombardy  
by  
Charle-  
magne.  
A. D. 774.

Pope and  
Charle-  
magne.  
Sign of  
Peace.  
A. D.  
772, 780.

The mutual obligations of the popes and the Carolingian family, form the important link of ancient and modern, of civil and ecclesiastical, history. In the conquest of Italy, the champions

\* Except in the service of the daughters of Desiderius, whose Charlemagne espoused, none other occurred. Pope Adrian IV had once publicly opposed the alliance of a little Frank—see generally, however, see *placitum*, *extremum*, *sanctum*, *hugobonense*, &c. where he disputes the fact even at home, (Gall. Carolicæ, tom. 47, p. 1180, 1181). Another reason against the marriage was the calumny of a third wife, (Mabillon, *Annal. B. B. B.*, tom. 16, p. 120, 121, 122, 123). But Charlemagne enlarged himself in the freedom of polygamy, or concubinage.

† See the *Statuti* of Italy of Muratori, tom. vi, and the *Leges* and *Constitutiones* of his Antiquitates Italicæ Medii Ævi, tom. 1.



of the Roman church obtained a favourable reception, a specious title, the wishes of the people, the prayers and intrigues of the clergy. But the most essential gifts of the popes to the Carolingian race were the dignities of king of France, and of patrician of Rome. Under the sacerdotal monarchy of St. Peter, the nations began to re-  
 vogue the practice of seeking, on the banks of the Tiber, their kings, their laws, and the oracles of their fate. The Franks were perplexed between the name and substance of their government. All the powers of royalty were exercised by Pepin, mayor of the palace; and nothing, except the regal title, was wanting to his ambition. His enemies were crushed by his valour; his friends were multiplied by his liberality; his father had been the saviour of Christendom; and the claims of personal merit were repeated and ennobled in a descent of four generations. The name and image of royalty was still preserved in the last descendant of Clovis, the feeble Childeric; but his obsolete right could only be used as an instrument of sedition: the nation was desirous of restoring the simplicity of the constitution; and Pepin, a subject and a prince, was indolent to ascertain his own rank and the fortunes of his family. The mayor and the nobles were bound, by an oath of fidelity, to the royal phantom: the ideal of Clovis

<sup>1</sup> Besides the numerous quotations from French history, *Library of the Senate*, vol. 7, pp. 400-41; vol. 8, pp. 411-417; *Annales de France*, A. D. 481, pp. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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was put in and agreed in their eyes; and their common ambassadors addressed the Roman pontiff, to dispel their scruples, or to absolve their promise. The interest of Pope Zachary, the successor of the two Gregories, prompted him to decide, and to decide in their favour: he pronounced that the nation might lawfully unite, in the same person, the title and authority of king; and that the unfortunate Childeric, a victim of the public safety, should be degraded, shaven, and confined in a monastery for the remainder of his days. An answer so agreeable to their wishes was accepted by the Franks, as the opinion of a canonist, the sentence of a judge, or the oracle of a prophet: the Merovingian race disappeared from the earth; and Pepin was exalted on a buckler by the suffrage of a free people, accustomed to obey his laws and to march under his standard. His coronation was twice performed, with the sanction of the popes, by their most faithful servant St. Boniface, the apostle of Germany, and by the grateful hands of Stephen III. who, in the monastery of St. Denys, placed the diadem on the head of his benefactor. The royal unction of the kings of Israel was extensively applied, the successor of St. Peter assumed the character of a divine ambassador: a German chieftain was transformed into the Lord's anointed; and

\* Not exactly for the first time. On a few conspicuous thrones, it had been used, in the fifth and sixth centuries, by the provincial bishops of Britain and Spain. The royal headband of Charlemagne was borrowed from the Latins in the last age of the empire. Constantine Magnus quotes that of Charlemagne as a *beritta*. See the contemporary testimony. See Selden's *Tales of Honor*, in 4th Works, vol. iii, part i, p. 234—249.

this Jewish rite has been diffused and maintained by the superstition and vanity of modern Europe. The Franks were absolved from their ancient oath: but a dire anathema was thundered against them and their posterity, if they should dare to renew the same freedom of choice, or to elect a king, except in the holy and meritorious race of the Carovingian princes. Without apprehending the future danger, these princes gloried in their present security: the secretary of Charlemagne affirms, that the French sceptre was transferred by the authority of the popes;<sup>1</sup> and in their boldest enterprises, they insist, with confidence, on this signal and successful act of temporal jurisdiction.

II. In the change of manners and language, the patricians of Rome<sup>2</sup> were far removed from the senate of Romulus, or the palace of Constantine, from the free people of the republic, or the fictitious parents of the emperor. After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he was indifferently styled the exarch or the patrician; and these governors of Ravenna, who

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continued.

Patricians  
of Rome.

<sup>1</sup> See Eginhard, in Vita Caroli Magni, c. v. p. 9. &c.; c. III. p. 44. Eginhard was dependent upon the Carovingian court, established at Aachen, Ponthion, Remon. Tassin, &c. &c. and that there should be any ascription of a holy title is inconceivable. [p. 1267, 34] Eginhard mentioned the world, the court, and the Latin language.

<sup>2</sup> For the title and powers of patricians of Rome, see DuRoi, (Oliv. Lett. tom. v. p. 116-121); Fagi, (Oliv. A. D. 745 N° A-II); Muratori, (Annal. d'Italia, tom. vi. p. 206-219); and De Meis, (Abbrégé Chronologique d'Italie, tom. i. p. 318-365). At times the Exarch of Ravenna was the most dependant on Rome, the protector & lieutenant of the church, rather than of the empire.



CHAP. III. fill their place in the chronology of princes, extended their jurisdiction over the Roman city. Since the revolt of Italy and the loss of the exarchate, the distress of the Romans had exacted some sacrifice of their independence. Yet, even in this act, they exercised the right of disposing of themselves; and the decrees of the senate and people successively invested Charles Martel and his posterity, with the honours of patrician of Rome. The leaders of a powerful nation would have disdain'd a servile title and subordinate office; but the reign of the Greek emperors was suspended; and, in the vacancy of the empire, they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; with a holy banner, which it was their right and duty to unfurl in the defence of the church and city.\* In the time of Charles Martel and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patricians represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit

\* The paper advertisement refers the reader to the meaning of the banner and the keys; but the sense of his original intention, as it appears, (Cousins' *Carolingian*, vol. 2, p. 314, note to the 10th of the 10th chapter) is the 10th of the 10th chapter; they read, instead of *regnum, reges, principes, principes, principes*; and the picture of Charles Martel is celebrated by this important collection. (Cousins' *Carolingian*, vol. 2, p. 314, note to the 10th of the 10th chapter.)

In the capital, he was received with all the honours which had formerly been paid to the emperor, the representative of the empire; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. No sooner was he informed of the sudden approach of the monarch, than he despatched the magistrates and nobles of Rome to meet him, with the banners, about thirty miles from the city. At the distance of one mile, the Flaminian way was lined with the schools, or national communities, of Greeks, Lombards, Saxons, &c.: the Roman youth were under arms, and the children of a more tender age, with palms and olive branches in their hands, chanted the praises of their great deliverer. At the aspect of the holy crosses, and emblems of the saints, he dismounted from his horse, led the procession of his nobles to the Vatican, and, as he ascended the stairs, devoutly blessed each step of the threshold of the apostles. In the portico, Adrian expected him at the head of his clergy: they embraced, as friends and equals; but in their march to the altar, the king or patrician assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed, between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subjected, as his own, to the sceptre of Charlemagne.

[illegible]

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The people swore allegiance to his person and family: in his name money was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-interest claim of sovereignty, there was not any prerogative remaining, which the title of emperor could add to the patrician of Rome.\*

Donations  
of Pepin  
and  
Charle-  
magne to  
the popes.

The gratitude of the Carolingians was adequate to these obligations, and their names are consecrated as the saviours and benefactors of the Roman church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces; and the donation of the exarchate was the first fruits of the conquests of Pepin.† Astolphus with a sigh relinquished his prey: the keys and the insignia of the principal cities were delivered to the French ambassador; and, in his master's name, he presented them before the tomb of St. Peter. The ample measure of the exarchate might compris-

\* Pactus Thronum, who wrote before the empire of Charlemagne, considers Rome as the subject of jurisdiction, constant, (ed. Pagi) and Pothius, and Adolphus suppose, (de Manners) that the Emperor's power, as Roman, was engaged to Rome to secure an abasement, though partial, descending on their authority at Rome, both as patrons and emperor. (Amsterdam, 1722, p. 100.)

† Moshelm (Quaraceni Hist. Sicily, p. 242) weights this donation with fact and deliberate promises. The original act has never been produced: but the Liber Pontificalis represents, (p. 111,) and the Codex Carolinus suppresses, this simple gift. Both are manifestly very remote: and the latter is the more authentic, since it has been presented, not to the pope, but the imperial library.

‡ Between the exarchate claims, and narrow concessions of interest and privilege, from which even Marston (Monasticon, tom. i. p. 22.)



all the provinces of Italy which had obeyed the emperor and his viceroy; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara; its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the inland country as far as the ridges of the Apennine. In this transaction, the ambition and avarice of the popes had been severely condemned. Perhaps the humility of a Christian priest should have rejected an earthly kingdom, which it was not easy for him to govern without renouncing the virtues of his profession. Perhaps a faithful subject, or even a generous enemy, would have been less impatient to divide the spoils of the barbarian; and if the emperor had intrusted Stephen to solicit in his name the restitution of the exarchate, I will not absolve the pope from the reproach of treachery and falsehood. But in the right interpretation of the laws, every one may accept, without injury, whatever his benefactor can bestow without injustice. The Greek emperor had abdicated or forfeited his right to the exarchate; and the sword of Astolphus was broken by the stronger sword of the Carolingian. It was not in the cause of the Iconoclast that Pepin had exposed his person and army in a double expedition beyond the Alps: he possessed, and might lawfully alienate, his conquests: and to the an-

p. 62-66) is not exempt, I have been guided in the limits of the exarchate and Pentapolis, by the *Historia Thaurinensis* (1714) 24-25. 26, 27, 28, 29, p. 102-103.

**CHIEF.** pertinacious of the Greeks, he proudly replied, that no human consideration should tempt him to resume the gift, which he had conferred on the Roman pontiff for the remission of his sins, and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince; the choice of magistrates, the exercise of justice, the ascription of taxes, and the wealth of the palace of Ravenna. In the dissolution of the Eastern kingdom, the inhabitants of the duchy of Spoleto sought a refuge from the storm, shared their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state. That mysterious circle was enlarged to an indefinite extent, by the verbal or written donation of Charlemagne,\* who, in the first transports of his victory, despoiled himself and the Greek emperor of the cities and islands which had formerly been annexed to the exarchate. But, in the cooler moments of ab-

\* *Magnum imperium erat, ut ait, in multis & totis regionibus et una Romanorum imperialis civitate (Anastasi, p. 245). Yet it may be a question whether any part must ever pass to their country.*

<sup>1</sup> This policy and addition to the empire are variously estimated by Mr. Hall, *Antiquities*, tom. v. p. 166-168, who has well studied the Italian Government. I believe, with him, that they were only useful, to enable us to see & explain their position, as he states, to that of the emperor Louis the Pious, *Chronique de Louis, l'Empereur*, p. 13. *Opera*, tom. ii. p. 271-273. It is, however, as at least his dignity, and rank increased, (Pach. A. D. 817, N. 1, An. 1. *Historia*, tom. vi. p. 412, An. 1. *Historia*, *Chronologia*, p. 22, 24.) and I see no reasonable objection to their being so truly described as what was not their own.

reason and reflection, he viewed, with an eye of jealousy and envy, the recent greatness of his ecclesiastical ally. The exaltation of his own and his father's promises was respectfully eluded; the king of the Franks and Lombards asserted the inalienable rights of the empire; and, in his life and death, Ravenna,\* as well as Rome, was numbered in the list of his metropolitan cities. The sovereignty of the exarchate melted away in the hands of the popes: they found in the archbishops of Ravenna dangerous and domestic rivals; the nobles and people shaketh the yoke of a priest; and, in the disorders of the times, they could only retain the memory of an ancient claim, which, in a more prosperous age, they have revived and realized.

Fraud is the resource of weakness and cunning; and the strong, though ignorant, barbarian, was often entangled in the net of ecclesiastical policy. The Vatican and Lateran were an arsenal and manufactory, which, according to the testimony, have produced or contrived a various collection of false or genuine, of corrupt or suspicious, acts, as they tended to promote the interest of the Roman church. Before the end of the eighth century, some apostolical seals, perhaps the notaries Isidore, stamped the decrees

MS. B.  
XIII.  
1000.

Forgery of  
the Ger-  
mans of  
Constanti-  
nople.

\* Constantinople collected and situated from the properties mentioned in the account of the palace of Ravenna, for the translation of Isidore's Constitutions, (Lect. Vatican. epist. 67) p. 212.

† This paper offers examples of the interpolations in the of Ravenna, (Lect. Vatican. epist. 41, 52) pp. 206, 221, &c. except 70. In the text of the original, St. Peter the Apostle, (Lect. Vatican. epist. 41) p. 206, 221, &c. except 70. In the text of the original, St. Peter the Apostle, (Lect. Vatican. epist. 41) p. 206, 221, &c. except 70.



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als, and the donation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the popes. This memorable donation was introduced to the world by an epistle of Adrian I. who exhorts Charlemagne to imitate the liberality, and revive the name, of the great Constantine.\* According to the legend, the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Silvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West.† This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Gregory was the claim of his lawful inheritance. The popes were delivered from their debt of gratitude; and the nominal gifts of the Carlo-

\* This and Constantine's promise, per ejus legatos, &c. &c. are the two principal arguments in the famous question, *Augustus est*. — Quis vero verus Constantinus hoc imperator, &c. (Hædæ Carolinæ epist. 49, in tom. 32, part. 2, p. 123). Fugl (Hædæ, &c. 1711, 224, 225, 161) corrects them to an emperor of the sixth century, who bestowed the crown of St. Andrew, but besides this, at *Formosa* was ignominiously, but again, turned into *Messina*: his translation was indeed corrected, and a few sheets of paper were sold for much wealth and power.

† Epiphanius (Hædæ, Nicæ. tom. vi, p. 867) has enumerated the several editions of this Act, in Greek and Latin. The copy which Emmanuel Talle revised and retitled, appears to be taken either from the *apostolic Acts* of St. Nicæus, or from Gratian's *Decree*, in which, several of the words &c. it has been erroneously taken.

CHAP.  
VIII.  
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virgins were no more than the just and irrevocable restitution of a scanty portion of the ecclesiastical state. The sovereignty of Rome no longer depended on the choice of a feeble people; and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Caesars. So deep was the ignorance and credulity of the times, that the most absurd of fables was received, with equal reverence, in Greece and in France, and is still enrolled among the decrees of the canon law.\* The emperors, and the Romans, were incapable of discerning a forgery, that subverted their rights and freedom; and the only opposition proceeded from a Saline monastery, which, in the beginning of the twelfth century, disputed the truth and validity of the donation of Constantine.<sup>†</sup> In the revival of letters and liberty this detestable deed was transpierced by the pen of Laurentius Valla, the pen of an eloquent critic and a Roman patriot. His conten-

\* In the year 1628, it was believed (as we are told) by Pope Urban IX. Cardinal Peter Gersonius, &c. Muratori gives Memoirs of Valla, tom. II. p. 23, 24, the Saline description of Lewis the Pious, the Othos, &c. de Donatione Constantini. See a Dissertation of Simon Aftrederi version IV. tom. IV. p. 231-232.

† See a large account of the controversy, (N. D. 1106), which arose from a private lawsuit, in the *Chronicon Faravense*, (Script. Hæcæc. Hildesheim, tom. II. part II. p. 821, &c.), a report extract from the library of the Benedictine abbey. They were formerly accommodated various churches, the Biter and Maffius, and would have supplied the first volume of the *Historia Monastica Italiae* of Quirin. But they are now imprisoned (Manutius, *scriptores R. I. tom. in prelo.* p. 124) by the blind policy of the court of Rome; and the false credit yielded to the vain of authority and the wiliness of tradition, obscure, Casanova, part II. p. 125-126).

† I have read in the collection of Schæffer the Private Imperial Testament, p. 712-719, the repeated discovery, which was made





While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the eastern empire.\* Under the reign of Constantine V, the union of civil and ecclesiastical power had overthrown the tree, without extirpating the root, of superstition. The idols, for such they were now held, were secretly cherished by the order and the sex most prone to devotion; and the fond alliance of the monks and females, obtained a final victory over the reason and authority of man. Leo IV maintained with less rigour the religion of his father and grandfather, but his wife, the fair and ambitious Irene, had imbibed the seal of the Athenians, the heirs of the idolatry, rather than the philosophy, of their ancestors. During the life of her husband, those sentiments were inflamed by danger and dissimulation, and she could only labour to protect and promote some favourite monks whom she drew from their caverns, and seated on the metropolitan throne of the East. But as soon as she reigned in her own name and that of her son, Irene more seriously undertook the ruin of the Iconoclasts; and the first step

CHAP.  
XIX.  
Restoration of  
images in  
the East  
by the  
empress  
Irene.  
A. D. 780,  
&c.

\* The remaining history of images, from Irene to Theodosius, is collected, for the centuries, by Baronius and Pagi, (A. D. 780-849); Eusebius Maximus, (Hist. N. T. ecclésiastique, Principes ultimes Barrois), p. 115-176; and Dupin, (Biblioth. Ecclésiastique, t. i. p. 128-134). On the monuments, by Pausanias, (Hist. Græc. p. 264-269); Strabo, (Hist. de l'Égypte, livre i. p. 126-127); Strabo, (Hist. de l'Égypte, livre i. p. 126-127); and Strabo, (Hist. de l'Égypte, livre i. p. 126-127). The monuments, except Mœdion, are named with circumstances; but the medals, except Dupin, are followed by the large and magnificent of the medals; and even in Rome, (Hist. de l'Égypte), a performance, and a scholar, is referred to the subject mentioned.

CHAP.  
XIII.

of her future persecution; was a general edict for liberty of conscience. In the restoration of the monks, a thousand images were exposed to the public veneration; a thousand legends were invented of their sufferings and miracles. By the opportunities of death or removal, the episcopal seats were judiciously filled; the most eager competitors for earthly or celestial favour, anticipated and flattered the judgment of their sovereign; and the promotion of her secretary Tarasius, gave Irene the patriarch of Constantinople, and the command of the oriental church. But the decrees of a general council could only be repealed by a similar assembly; the iconoclasts whom she convened, were bold in possession, and averse to debate; and the feeble voice of the bishops was re-echoed by the more formidable clamour of the soldiers and people of Constantinople. The delay and intrigues of a year, the separation of the disaffected troops, and the choice of Nice for a second orthodox synod, removed these obstacles; and the episcopal conscience was again, after the Greek fashion, in the hands of the prince. No more than eighteen days were allowed for the consummation of this important work: the iconoclasts appeared, not as judges, but as criminals or penitents; the scene was decorated by the legates of Pope Adrian and

VIII.  
general  
council:  
Ild of  
Nice,  
A. D. 787.  
Sept. 24.  
Nov. 22.

<sup>1</sup> See the Acts, &c. of the second Council of Nice, with a list of the names of the fathers, in the sixth volume of the Councils, p. 411. 412. A printed version, with some useful notes, would not be, in a thousand readers, a single word more.





CHAP.  
XLIX.

Final establish-  
ment of images  
by the  
emperor  
Theophilus,  
A. D. 842.

For the honour of orthodoxy, at least the orthodoxy of the Roman church, it is somewhat unfortunate, that the two princes who convened the two councils of Nice, are both stained with the blood of their sons. The second of these assemblies was approved and rigorously executed by the despotism of Irene; and she refused her adherents the toleration which at first she had granted to her friends. During the five succeeding reigns, a period of thirty-eight years, the contest was maintained, with unabated rage and various success, between the worshippers and the breakers of the images; but I am not inclined to pursue with minute diligence the repetition of the same events. Nicephorus allowed a general liberty of speech and practice; and the only virtue of his reign is accused by the monks as the cause of his temporal and eternal perdition. Superstition and weakness formed the character of Michael I, but the mints and images were incapable of supporting their votary on the throne. In the purple, Leo V asserted the name and religion of an Armenian; and the idols, with their seditious adherents, were condemned to a second exile. Their applause would have sanctified the murder of an impious tyrant; but his assassin and successor, the second Michael, was tainted from his birth with the Phrygian heresies: he attempted to mediate between the contending parties; and the intractable spirit of the catholics insensibly cast him into the opposite scale. His moderation was guarded by timidity; but his son Theophilus, alike ignorant of fear and pity, was

the last and most cruel of the Iconoclasts. The enthusiasm of the times ran strongly against them; and the emperors, who stemmed the torrent, were exaggerated and punished by the public hatred. After the death of Theophilus, the final victory of the images was achieved by a second female, his widow Theodora, whom he left the guardian of the empire. Her measures were bold and decisive. The fiction of a tardy repentance absolved the fame and the soul of her deceased husband: the sentence of the Iconoclast patriarch was commuted from the loss of his eyes to a whipping of two hundred lashes: the bishops trembled, the monks shouted, and the festival of orthodoxy preserves the annual memory of the triumph of the images. A single question yet remained, whether they are endowed with any proper and inherent sanctity; it was agitated by the Greeks of the eleventh century;<sup>16</sup> and as this opinion has the strongest recommendation of absurdity, I am surprised that it was not more explicitly decided in the affirmative. In the West, Pope Adrian I accepted and announced the decrees of the Nicene assembly, which is now revered by the catholics as the seventh in rank of the general councils. Rome and Italy were docile to the voice of their father; but the greatest part of the Latin Christians were far behind in the race of superstition. The churches of France, Germany, England, and Spain, steered a middle

CHAP.  
XIII.  
.....

Reflection  
of the  
monks.

<sup>16</sup> See an account of this controversy in the *Abbas of Saint Cyprian* (p. 17, p. 128) and *Monsieur Charlevoix* (p. 274, 275).

CHAP.  
XIX.and of  
Charles-  
Magus.  
A. D. 794.  
8c.

course between the adoration and the destruction of images, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history. An angry book of controversy was composed and published in the name of Charlemagne;\* under his authority a synod of three hundred bishops was assembled at Frankfurt;† they blamed the fury of the iconoclasts, but they pronounced a more severe censure against the superstition of the Greeks, and the decrees of their pretended council, which was long despised by the barbarians of the West.‡ Among them the worship of images advanced with silent and insensible progress; but a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the reformation, and of the countries, both in Europe and America, which are still immersed in the gloom of superstition.

\* The Libri Carolini, *Opusculum*, p. 443-570, composed in the palace of Charlemagne, in Worms, A. D. 789, but sent by Popest to Pope Hadrian I, who answered them by a *granda et viribus opuscula*, *Concil. rom. viii*, p. 1135p. The Carolingians proposed objections against the Nicene council, and such words as these are the basis of their objections—*formidamus primam Concilii- nica- obsequium* *proponit* . . . *arguimus concilioque et obsequio* . . . *defectum* *signis* *monstris*, &c. &c.

† The assembly of Charlemagne were political as well as ecclesiastical, and the three hundred members (Nico. Alexander, *loc. cit.*, p. 117) who sat and voted at Frankfurt, were mostly not only the bishops, but the abbots, and even the principal laymen.

‡ Quo supra *conventus* *patres* *multi* *reputant* *et* *interdum* *con-* *mittunt* *scriptum* *et* *adversum* *indignos* *monachos* *consequenter*, *signis* *conventibus* *conferentibus*, *Concil. rom. ix*, p. 101; *Con-* *ventus* *de* *Frankfurti*. A polemic must be had against idolatry, who does not pay the effects of Rome, Pope, Alexander, *Monachus*, &c. in *Chia* *lib. de* *rebus* *pro-* *hibitis*.



It was after the Nicene synod, and under the reign of the pious Irene, that the popes consummated the separation of Rome and Italy, by the translation of the empire to the less orthodox Charlemagne. They were compelled to choose between the rival nations: religion was not the sole matter of their choice; and while they described the failings of their friends, they beheld, with reluctance and suspicion, the catholic virtues of their foes. The difference of language and manners had perpetuated the enmity of the two capitals; and they were alienated from each other by the hostile opposition of seventy years. In that schism the Romans had tasted of freedom, and the popes of sovereignty; their submission would have exposed them to the revenge of a jealous tyrant; and the revolution of Italy had betrayed the impotence, as well as the tyranny, of the Byzantine court. The Greek emperors had restored the images, but they had not restored the Calabrian estates\* and the Illyrian diocess,† which the Iconoclasts had torn

CHAP.  
XIX.

Final separation of the popes from the eastern empire, A. D. 714-800.

\* Theodoret (p. 242) speaks of the estates of Sicily and Calabria, which yielded an annual rent of three talents and a half of gold, (perhaps 10000 sterling). Charlemaigne improperly commences the partition of the Roman church in Greece, Sicily, Persia, Mesopotamia, Babilonia, Egypt, and Lybia, which were destined by the injustice of the Greek emperor, (Theop. ad Nestorem, in Script. Histor. Byzantinæ, tom. II, pars 1, p. 481).

† The great source of the eastern Illyrians, with Apsidia, Calabria, and Sicilia, (Theodoret, *Disciplina de Pœgria*, tom. 1, p. 141) by the expulsion of the Greeks, the patriarch of Constantinople had detached from Rome the metropolitans of Thessalonica, Achaia, Calabria, Neapolis, and Epirus. (See Helms's *Geographia Sacra*, p. 221; and his spiritual conquests extended to Sicily and Apsidia, (Clement, *Sancti Cypri de Romanis*, tom. 1, p. 411-244. Page, A. D. 128, 305-141).



their obligations, or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks from the debasement of a provincial town: the majesty of Rome would be restored: the Latin Christians would be united under a supreme head, in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and, under the shadow of the Carolingian power, the bishop might exercise, with honour and safety, the government of the city.<sup>1</sup>

Before the ruin of paganism in Rome, the competition for a wealthy bishopric had often been productive of tumult and bloodshed. The people was less numerous, but the times were more savage, the prize more important, and the chair of St. Peter was fiercely disputed by the leading ecclesiastics who aspired to the rank of sovereign. The reign of Adrian I.<sup>st</sup> sur-

CHAS.  
HILL.

Comm.  
tion of  
Charles  
ingred at  
thement  
of House  
and of the  
West,  
A. D. 800,  
Dec. 25

\* Tarsanvit considers the emperor as no more than the advocate of the church, *advocatus ad causam R. N. L.* (see *Itinerary*, Chm. Lat. text, I, p. 237). His independent function reduces the pope to be no more than the master of the emperor. In the same agnostic view of Byzantine, (Lambert, *Byz. Studies*, p. 284, 285), this last theme goes to the source as the most characteristic spirit of all of Byzantine—government, which is followed!

\* His words and hopes are summed up in an epiphany of thirty-eight verses, 10 which Capomagnan dedicates himself the author, *Il Cantico*, 1910, p. 5893.

Paul Webster, University of Cambridge and various others.

The model is a simple one, but it is a good one.

Seaside, Long Beach, Santa Monica, Malibu, Encinitas

2. *Chrysomelids* (Coleoptera: Chrysomelidae) - 10 species

The poetry might be supplied by Alaska, but the facts, the main elements of truth, can only belong to Charleston.



CHAP. passes the measure of past or succeeding ages :  
 XLIX. the walls of Rome, the sacred patrimony, the  
 ruin of the Lombards, and the friendship of  
 Charlemagne, were the trophies of his fame : he  
 secretly edified the throne of his successors, and  
 displayed in a narrow space the virtues of a  
 great prince. His memory was revered ; but  
 in the next election, a priest of the Lateran,  
 Leo III, was preferred to the nephew and the  
 favourite of Adrian, whom he had promoted  
 to the first dignities of the church. Their ac-  
 quiescence or repentance disguised, above four  
 years, the blackest intention of revenge, till the  
 day of a procession, when a furious band of con-  
 spirators dispersed the unarmed multitude, and  
 assaulted with blows and wounds the sacred per-  
 son of the pope. But their enterprise on his life  
 or liberty was disappointed, perhaps by their  
 own confusion and remorse. Leo was left for  
 dead on the ground ; on his revival from the  
 swoon, the effect of his loss of blood, he recover-  
 ed his speech and sight : and this natural event  
 was improved to the miraculous restoration of  
 his eyes and tongue, of which he had been de-  
 prived, twice deprived, by the knife of the assas-  
 sins.\* From his prison, he escaped to the Vati-

\* Every new pope is admitted into the sacred Palace, two centuries ago,  
 " *in Paris*," twenty-five years. On the whole hence the average is  
 about eight years—and there hope for an ambitious cardinal.

\* The numbers of Assassins slain, 56, 100 & p. 157, 158 is sup-  
 ported by the credulity of some French historians (see Epistolæ, and  
 other writers of the same age, are more accurate and modest. " *Uxor*  
 "*et pueri paucissimi sunt cæci*," says John the deacon of Naples,  
 476. Epistolæ. Naples in Serapione Martini, tom. 4, pars 6, p. 317.

Thom. Epistolæ,

can; the duke of Spoleto hastened to his rescue, Charlemagne sympathised in his injury, and in his camp of Paderborn in Westphalia accepted or solicited a visit from the Roman pontiff. Leo repassed the Alps with a commission of counts and bishops, the guards of his safety and the judges of his innocence; and it was not without reluctance, that the conqueror of the Saxons declined till the ensuing year the personal discharge of this pious office. In his fourth and last pilgrimage, he was received at Rome with the due honours of king and patrician: Leo was permitted to purge himself by oath of the crimes imputed to his charge: his enemies were silenced, and the sacrilegious attempt against his life was punished by the mild and insufficient penalty of exile. On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St. Peter: and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician.\* After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head;† and the dome resounded with the ac-

*Theobaldus, a contemporary bishop of Osnabrück, witnesses with pride, that, in his name, the*

*Monasterium Paderbornense militem ad imperatorem rogavit.*

*Leo comes in dubio, inter militem et imperatorem.*

\* Tassin, at the request of Iradican and Leo, he appeared at Rome — though troubled at Charlemagne's exaltation, at Charlemagne's request Charlemagne never returned. Sigebert in 1121, p. 116-117. Theobald, his contemporary, the simplicity of his dress, he popular in the nation that were a habit, she had returned to Paderborn in a foreign habit, the patrician dress habit of the emperor, justified, *Vie de Charlemagne*, tom. II, p. 676.

\* See Anastasius in 1265, and Sigebert, in 1121, p. 116-117. The coronation is mentioned by Theobaldus, p. 116, the oath by Sigebert.

CHAP.  
XLII.

clamations of the people,—“Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans!” The head and body of Charlemagne were consecrated by the royalunction: after the example of the Cæsars he was saluted or adored by the pontiff: his coronation-cath represents a promise to maintain the faith and privileges of the church; and the first fruits were paid in his rich offerings to the shrine of the apostle. In his familiar conversation, the emperor protested his ignorance of the intentions of Leo, which he would have disappointed by his absence on that memorable day. But the preparations of the ceremony must have disclosed the secret: and the journey of Charlemagne reveals his knowledge and expectation; he had acknowledged that the imperial title was the object of his ambition, and a Roman senate had pronounced, that it was the only adequate reward of his merit and services.\*

Religion and  
character  
of Charle-  
magne.  
A. D. 768-  
814.

The appellation of *great* has been often bestowed and sometimes deserved, but CHARLEMAGNE is the only prince in whose favours the

size. (From the Gods Romanæ), and the pope's admission were unquestioned precedents, by the Arabian Barhebræi, (Geogr. Histories, tom. i., part 2, p. 305).

\* This great event of the translation or translation of the empire, is related and discussed by Niceron, Alexandre, tom. vi., (livres 4, p. 260-261); Fagel, (tom. iii., p. 416); Monro, (Annals d'Italie, tom. vi., p. 228-272); Sigebert, (de Regibus Italia, l. iv., c. 22, p. 242-243); Spelman, (de 1012 Translatione Imperij, Gloucest., tom. i., p. 394-403); St. Marc, (Abregé Chronologique, tom. i., p. 402-403); Gailard, (Vie de Charlemagne, tom. ii., p. 266-267). Almost all these historians have some religious or political bias.



title has been indissolubly blended with the name. That name, with the addition of *saint*, is inserted in the Roman calendar; and the saint, by a rare felicity, is crowned with the praises of the historians and philosophers of an enlightened age. His *real* merit is doubtless enhanced by the barbarism of the nation and the times from which he emerged: but the *apparent* magnitude of an object is likewise enlarged by an unequal comparison: and the ruins of Palmyra derive a casual splendour from the nakedness of the surrounding desert. Without injustice to his fame, I may discern some blemishes in the sanctity and greatness of the restorer of the western empire. Of his moral virtues, chastity is not the most conspicuous: but the public happiness could not be materially injured by his nine wives or concubines, the various indulgence of meaner or more transient amours, the multitude of his bastards whom he bestowed on the church, and the long celibacy and licentious manners of his

\* By Mably, *Observations sur l'Histoire de France*; Nodding, *Historisch-critische Mittheilungen, History of Charles IX. and Montaigne's*; Vogelius *de Loe. l. cit.*, in Dec. In the year 1754, St. Edmund published his *Historia Charrington*, in 4 vols. 4to., which I have freely and profusely used. The author is a man of sense and humanity and his work is infused with talents and elegance. But I have likewise examined the original fragments of the copies of *English and Charrington*, in the 1st volume of the *Hilendars of France*.

\* The statue of Watin, composed by a monk, eleven years after the death of Charlemagne, shows him in profile, with a rufous beard, perpetually gnawing the gaily member. Below the rest of his body, the end of his tunic, is round and puffed, like Watin's, *ibid.*, p. 317-320.



But this activity was a national rather than a personal virtue; the vagrant life of a Frank was spent in the chase, in pilgrimage, in military adventures; and the journeys of Charlemagne were distinguished only by a more numerous train and a more important purpose. His military renown must be tried by the scrutiny of his troops, his enemies, and his actions. Alexander compared with the arms of Philip, but the two heroes who preceded Charlemagne, bespattered him their name, their examples, and the companions of their victories. At the head of his veteran and superior armies, he oppressed the savage or degenerate nations, who were incapable of confederating for their common safety: nor did he ever encounter an equal antagonist in numbers, in discipline, or in arms. The science of war has been lost and revived with the arts of peace: but his campaigns are not illustrated by any siege or battle of singular difficulty and success; and he might behold, with envy, the Saracen trophies of his grandfather. After his Spanish expeditions, his rear-guard was defeated in the Pyrenean mountains; and the soldiers, whose situation was irretrievable and whose valour was useless, might expire, with their last breath, the want of skill or caution of their general.\* I touch with reverence the laws of Charlemagne, so highly ap-

CHAP.  
XLIX.

\* In this respect the French, Holford, Bpinski, &c. were more — than Charlemagne. See the tract in Bpinski, in A. 20 41—42, and the Holf in the Appendix Supplément to St. Gallen, from the p. 414. The Spaniards are too proud of a very celebrated victory against the Saracens, and the failure of the Saracens.



CHAP.  
III.  
.....

plauded by a respectable judge. They compose not a system, but a series, of occasional and minute edicts, for the correction of abuses, the reformation of manners, the economy of his farms, the care of his poultry, and next the sale of his eggs. He wished to improve the laws and the character of the Franks; and his attempts, however feeble and imperfect, are deserving of praise: the voracious evils of the times were suspended or mollified by his government; but in his institutions I can seldom discover the general views and the immortal spirit of a legislator, who survives himself for the benefit of posterity. The union and stability of his empire depended on the life of a single man: he imitated the dangerous practice of dividing his kingdoms among his sons; and, after his numerous diets, the whole constitution was left to fluctuate between the shoulders of anarchy and despotism. His esteem for the piety and knowledge of the clergy tempted him to intrust that aspiring order with temporal dominion and civil jurisdiction; and his son Lewis, when he was stripped and degraded by the bishops, might accuse, in some measure, the imprudence of his father. His laws enforced the imposition of tithes, because the demons had prebaitened in the air that the default of payment had been the cause of the last scarcity.<sup>1</sup> The literary merits

<sup>1</sup> The *Synodus*, from the best authorities, represents the various edicts and ordinances of his reign, (1744, *des Abbés*, tome 1, p. 423B.)

<sup>2</sup> These laws are not yet printed; but the substance of them is collected in *l'apostrophe* some distance, he adds, que les saints

of Charlemagne are attested by the foundation of schools, the introduction of arts, the works which were published in his name, and his familiar conversation with the subjects and strangers whom he invited to his court to educate both the prince and people. His own studies were tardy, laborious, and imperfect; if he spoke Latin, and understood Greek, he derived the rudiments of knowledge from conversation, rather than from books; and, in his mature age, the emperor strove to acquire the practice of writing, which every peasant now learns in his infancy. The grammar and logic, the music and astronomy, of the times, were only cultivated as the handmaids of superstition; but the curiosity of the human mind must ultimately tend to its improvement, and the encouragement of learning reflects the purest and most pleasing lustre on the character of Charlemagne. The dignity of his person,

## CONCLUSIONS

[illegible]

<sup>2</sup> Litchfield to FA, p. 217 clearly affirms, singular or collective, and private property cannot be transferred in co-ownership. The ministers have persisted and extended this obdurate position, and the claim of M. de la Roche's Dissertation (item. 46, p. 217-220) belongs to the category.

<sup>1</sup> See Helling, *supra* note 10, p. 168-170, and Schmidt, *supra* note 10, p. 191-193.

\* M. Gaudet, *op. cit.*, p. 372; also the 19th volume of *Chrestomathie ou Dissertations de Marguerite-Françoise de Valois*, p. 219, one of the first collections of French, almost all first two vols. and a fourth French volume. The volume seems to have increased in

CHAP. the length of his reign, the prosperity of his  
XLIX. arms, the vigour of his government, and the  
reverence of distant nations, distinguish him  
from the royal crowd; and Europe dates a  
new era from his restoration of the western em-  
pire.

Extent of  
his empire  
in France.

"That empire was not unworthy of its title;"  
and some of the fairest kingdoms of Europe were  
the patrimony or conquest of a prince, who reigned  
at the same time in France, Spain, Italy, Ger-  
many, and Hungary.\* I. The Roman province  
of Gaul had been transformed into the name and  
monarchy of France; but, in the decay of the  
Merovingian line, its limits were contracted by  
the independence of the *Britons* and the revolt of  
*Aquitan*. Charlemagne pursued, and confined,  
the Britons on the shores of the ocean; and that  
ferocious tribe, whose origin and language are so  
different from the French, was chastised by the  
imposition of tribute, hostages, and peace. After  
a long and evasive contest, the rebellion of the

right lost, and the giant was subdued with numerous strength and ap-  
parels; at a single stroke of his good sword *Joyous*. At one moment  
all human and his horse; at a slight signal he destroyed a grove,  
and took a quarter of a century, &c."

\* See the earliest, but most and largest, work of P. Anselmi, *Annales*  
*seculares* (or *Europa* 1771) in *Chron. de l'Empire Romain* (or *Ordo*),  
Paris, 1771, in *book*, which gives the names of Charlemagne  
the different parts of the world, by *Yves* (or *Yves* Gallienus) for  
France, *Bernard* (or *Bernard*) for Italy, *de Marco* (or *Marco*)  
for Spain. For the middle geography in *Chronique*, I have  
not any of the same.

\* After a brief notice of his reign and conquests, 1771, *Chron.*  
de l'Empire, 1771, in *book*, which gives the names of Charlemagne  
the different parts of the world, by *Yves* (or *Yves* Gallienus) for  
France, *Bernard* (or *Bernard*) for Italy, *de Marco* (or *Marco*)  
for Spain. For the middle geography in *Chronique*, I have  
not any of the same.



Dukes of Aquitaine was punished by the forfeiture of their province, their liberty, and their lives. Harsh and rigorous would have been such treatment of ambitious governors, who had too faithfully copied the manners of the palace. But a recent discovery<sup>\*</sup> has proved that these unhappy princes were the last and lawful heirs of the blood and sceptre of Clovis, a younger branch, from the brother of Dagobert, of the Merovingian house. Their ancient kingdom was reduced to the duchy of Gasconne, to the counties of Fesennac and Armagnac, at the foot of the Pyrenees; their race was propagated till the beginning of the sixteenth century; and, after surviving their Carolingian tyrants, they were reserved to feel the injustice, or the favours, of a third dynasty. By the reunion of Aquitaine, France was enlarged to its present boundaries, with the additions of the Netherlands and Spain, as far as the Rhine. II. The Saracens had been expelled from France by the grandfather and father of Charlemagne; but they still possessed the greatest part of Spain, from the rock of Gibraltar to the Pyrenees. Amidst their civil divisions, an Arabian emir of Saragossa implored his protection in the diet of Paderborn. Charlemagne undertook the expedition, restored the emir, and, without distinction of faith, tra-

<sup>\*</sup> *See* a *Manuscript* granted to the university of Alton (A. D. 1481) by Charles the Fifth which contains this royal pedigree. I doubt whether some subsequent Duke of the said duke and his relations are possibly descended from the Duke Dagobert, not published by Mr. Guizot (*Ann.* l. ii. p. 61-62, 132-133), and thus that the family of Merovingians (most of the present-day Monarchs) is descended by the female line from Clovis and Charlemagne (important persons).



Yoke.<sup>a</sup> IV. Charlemagne was the first who united CHAP.  
XLIX.  
Germany under the same sceptre. The name of *Oriental France* is preserved in the circle of ~~Germany~~ *Franconia*; and the people of *Hesse* and *Thuringia* were recently incorporated with the victors, by the conformity of religion and government. The *Alamanni*, so formidable to the Romans, were the faithful auxiliaries and confederates of the Franks; and their country was inscribed within the modern limits of *Alsatia*, *Swabia*, and *Switzerland*. The *Bavarians*, with a similar indulgence of their laws and manners, were less patient of a master: the repeated treasons of *Liutlo* justified the abolition of her hereditary dukes; and their power was shared among the counts, who judged and guarded that important frontier. But the north of Germany, from the Rhine and beyond the Elbe, was still hostile and pagan: not was it till after a war of thirty-three years that the Saxons bowed under the yoke of Christ and of Charlemagne. The idols and their altars were extirpated: the foundation of eight bishoprics, of Münster, Osnaburgh, Paderborn, and Minden, of Bremen, Verden, Hildesheim, and Halberstadt, defined, on either side of the Weser, the bounds of ancient Saxony: these episcopal seats were the first schools and cities of that savage land; and the religion and humanity of the children atoned, in some degree, for the massacre of the parents. Beyond the Elbe, the *Slavi*, or *Sclavonians*, of similar manners and various denominations, overspread

<sup>a</sup> See *Charlemagne*, book iv. p. 321, 322, and the *Annals of Norwick*.





tion; and it was an effect of his moderation, CHAP.  
XLIX  
ROMAN HISTORY. that he left the maritime cities under the real or nominal sovereignty of the Franks. But these distant possessions added more to the reputation than to the power of the Latin emperor; nor did he risk any ecclesiastical foundations to reclaim the barbarians from their vagrant life and idolatrous worship. Some annals of communication between the rivers, the Sabie and the Menze, the Rhine and the Danube, were faintly attempted. Their execution would have visited the empire; and more cost and labour were often wasted in the structure of a railroad.

If we retrace the outlines of this geographical picture, it will be seen that the empire of the Franks extended, between east and west, from the Elbe to the Elbe or Viçula; between the north and south, from the dutchy of Bentzen-rum to the river Kydet, the perpetual boundary of Germany and Denmark. The personal and political importance of Charlemagne was magnified by the distress and division of the rest of Europe. The islands of Great Britain and Ireland were disputed by a crowd of princes of Saxon or Scottish origin; and, after the loss of Spain, the Christian and Gothic kingdom of Alphonso the Chaste, was confined to

\* The junction of the Rhine and Danube was mentioned only for the extent of the Roman empire, the Rhine, Viçula (Scheldt), from 46° 30' N. to 51° 30' N. The route, which would have been only two leagues in length, and of which some traces yet remain in Flanders, was interrupted by numerous rivers, secondary mountains, and important forest lands. (Delemappe, Hist. des Français, liv. lxxviii., p. 196. Mémoires des savans, &c. géographiques, p. 16-17.)

CHAC. the narrow range of the Asturian mountains.  
 XLIX. These petty sovereigns revered the power or  
 virtue of the Carolingian monarch, implored the  
 honour and support of his alliance, and styled  
 him their common parent, the sole and supreme  
 emperor of the West.\* He maintained a more  
 equal intercourse with the caliph Harun al  
 Rashid,† whose dominion stretched from A-  
 frica to India, and accepted from his ambassa-  
 dors a tent, a water-clock, an elephant, and  
 the keys of the holy sepulchre. It is not easy  
 to conceive the private friendship of a Frank  
 and an Arab, who were strangers to each other's  
 person, and language, and religion: but their  
 public correspondence was founded in vanity,  
 and their remote situation left no room for a  
 competition of interest. Two-thirds of the west-  
 ern empire of Rome were subject to Charlemagne,  
 and the deficiency was amply supplied by his  
 command of the inaccessible or invincible na-  
 tions of Germany. But in the choice of his e-  
 nemies, we may be reasonably surprised that he  
 so often preferred the poverty of the north to the  
 riches of the south. The three and thirty cam-  
 paigns laboriously consumed in the woods and  
 morasses of Germany, would have sufficed to assert

\* See Eginhard, c. 18, and Galland, tom. ii. p. 261, 262, who  
 mentions, with a loose relation, the harp of Charlemagne  
 and Egbert, the necklace of his own sword, and the model im-  
 ages of the Saxon dragon. The number, if genuine, would have  
 almost met English expenses.

† The correspondence is mentioned only in the French annals, and  
 the objects are typical of the caliph's friendship for the Christians  
 (p. 4) golden apparatus, which Harun bestowed on the emperor of  
 the Franks.



the magnitude of his title by the expulsion of the Greeks from Italy and the Saracens from Spain. The weakness of the Greeks would have insured an easy victory; and the holy crusade against the Saracens would have been prompted by glory and revenge, and loudly justified by religion and policy. Perhaps, in his expeditions beyond the Rhine and the Elbe, he aspired to save his monarchy from the fate of the Roman empire, to disarm the enemies of civilized society, and to eradicate the seed of future invasions. But it has been wisely observed, that in a light of precaution, all conquest must be ineffectual, unless it could be universal; since the increasing circle must be involved in a larger sphere of hostility.\* The subjugation of Germany withdrew the veil which had so long concealed the continent or islands of Scandinavia from the knowledge of Europe, and awakened the torpid courage of their barbarous natives. The fiercest of the Saxon idolaters escaped from the Christian tyrant to their brethren of the north; the ocean and Mediterranean were covered with their piratical fleets; and Charlemagne beheld with a sigh the destructive progress of the Normans, who, in less than seventy years, precipitated the fall of his race and monarchy.

Had the pope and the Romans revived the primitive constitution, the titles of emperor and Augustus were conferred on Charlemagne for the

CHAR.  
XLIX.  
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His accession, A. D. 800, 807, 14 July.

\* Guizot, tom. ii, p. 321-323, 471-476, 484. I have borrowed two judicious remarks on Charlemagne's plan of conquest, and the justicious distribution of his conquests of the East and the second apostasy, from p. 25, 261, 309, 313.

CHAP.  
XIV.411 to  
Germany;  
497 to  
France.

A. D. 813.

Lewis the  
Pious.  
A. D. 814.  
412.

form of his life; and his successors, on each vacancy, must have ascended the throne by a formal or tacit election. But the association of his son Lewis the Pious asserts the independent right of monarchy and conquest, and the emperor seems on this occasion to have foreseen and prevented the latent claims of the clergy. The royal youth was commanded to take the crown from the altar, and with his own hands to place it on his head, as a gift which he held from God, his father, and the nation.\* The same ceremony was repeated, though with less energy, in the subsequent associations of Lothaire and Lewis II; the Carlovingian sceptre was transmitted from father to son in a literal descent of four generations; and the ambition of the popes was reduced to the empty honour of crowning and anointing those hereditary princes who were already invested with their power and dominion. The pious Lewis survived his brothers, and embraced the whole empire of Charlemagne; but the nations and the nobles, his bishops and his children, quickly discerned that this mighty mass was no longer inspired by the same soul; and the foundations were undermined to the centre, while the external surface was yet fair and entire. After a war, or battle, which consumed one hundred thousand Franks; the empire was divided by

\* Turgot, the biographer of Lewis, relates this circumstance; and Bunsen has already translated it, *CA. DE PIS.* IV. 17. *see* Galland, *vol. II.* p. 506, 507, 508, likewise alludes to the claims of the popes. For the series of the Carlovingians, see the histories of France, Italy, and Germany (F. G. Schöler, Götting, Meusel, and even Voltaire, whose phrases are sometimes good and always glowing).

treaty between his three sons, who had violated every filial and fraternal duty. The kingdoms of Germany and France were for ever separated; the provinces of Gaul, between the Rhone and the Alps, the Meuse and the Rhine, were assigned, with Italy, to the imperial dignity of Lothaire. In the partition of his share, Lorraine and Arles, two recent and transitory kingdoms, were bestowed on the younger children; and Lewis II, his eldest son, was content with the realm of Italy, the proper and sufficient patrimony of a Roman emperor. On his death without any male issue, the vacant throne was disputed by his uncles and cousins, and the popes most dexterously seized the occasion of judging the claims and merits of the candidates, and of bestowing on the most obsequious, or most liberal, the imperial office of advocate of the Roman church. The drags of the Carolingian race no longer exhibited any symptoms of virtue or power, and the ridiculous epithets of the *bold*, the *stammerer*, the *fat*, and the *simple*, distinguished the tame and uniform features of a crowd of kings alike deserving of oblivion. By the failure of the collateral branches, the whole inheritance devolved to Charles the Fat, the last emperor of his family; his insanity authorized the desertion of Germany, Italy, and France: he was deposed in a diet, and solicited his daily bread from the rebels by whose contempt his life and liberty had been spared. According to the nature of their force, the governors, the bishops, and the lords, usurped the fragments of the falling empire, and

CHAP.  
XIX.

Lothaire I.  
A. D. 840.  
&c.

Lewis II.  
A. D. 840.  
&c.

Division of  
the empire.  
A. D. 843.



PLATE  
517.

some preference was shown to the female or illegitimate blood of Charlemagne. Of the greatest part, the title and possession were alike doubtful, and the merit was adequate to the contracted scale of their dominions. Those who could appear with an army at the gates of Rome were crowned emperors in the Vatican; but their modesty was more frequently satisfied with the appellation of kings of Italy; and the whole turn of seventy-four years may be deemed a suzerainty, from the abdication of Charles the Fat to the establishment of Otto I.

[illegible]

Otho\* was of the noble race of the dukes of Saxony; and if he truly descended from Witikind, the adversary and proselyte of Charlemagne, the posterity of a vanquished people was exalted to reign over their conquerors. His father Henry the Fowler was elected, by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. A portion of Gaul to the west of the Rhine, along the banks of the Meuse and the Moselle, was assigned to the Germans, to

He was the son of John, the son of Ludolph, in whose house the family of Ludolphs had been situated, A. D. 1588. His father, the youngest of a 16. Young German-Bavarian Catholic family, was a p. 1573, from a printed property of his family. His father's name was of Ludolph, the youngest son of Ludolph's father, a p. 1573, from a printed property of his family. His father's name was of Ludolph, the youngest son of Ludolph's father, a p. 1573, from a printed property of his family.

\* Was the mother of George, the Prince Imperial, Governor of Pondicherry, India, in 1819; he edited the *Asiatick and European Review* of the French and English, and, after his death, with his brother, the style of *Revue*, by himself, and his brother.

CHAR.  
XIII.

whose blood and language it has been traced  
 since the time of Cæsar and Tacitus. Between  
 the Rhine, the Rhone, and the Alps, the survivors  
 of Otho acquired a vain supremacy over the  
 broken kingdoms of Burgundy and Arles. In  
 the north, Christianity was propagated by the  
 sword of Otho, the conqueror and apostle of the  
 Slavje nations of the Elbe and Oder: the marches  
 of Brandenburg and Sleswick were fortified  
 with German colonies; and the king of Denmark,  
 the dukes of Poland and Bohemia, confessed  
 themselves his tributary vassals. At the head  
 of a victorious army, he passed the Alps, sub-  
 dued the kingdom of Italy, delivered the pope,  
 and for ever fixed the imperial crown in the  
 name and nation of Germany. From that me-  
 morable era, two maxims of public jurisprudence  
 were introduced by force and ratified by time.  
 I. That the prince who was elected in the Ger-  
 man diet, acquired from that instant the subject  
 kingdoms of Italy and Rome. II. But that he  
 might not legally assume the titles of *cesar* and  
*Augustus*, till he had received the crown  
 from the hands of the Roman pontiff.\*

The imperial dignity of Charlemagne was an-  
 nounced to the East by the alteration of his style;  
 and instead of saluting his fathers, the Greek em-  
 perors, he presumed to adopt the more equal

Translation  
 of the words  
 cesar and  
 augustus  
 emperor.

\* The pope of Avignon sent the 14 articles Council I. and Henry  
 I. the Fourth, in the 2d of September, 1100 which immediately ac-  
 knowledged in their kings of Germany. The Italian, Maxima for in-  
 stances, are those heretofore and others, and also speak the prince  
 who have been crowned at Rome.





511

ambassadors of Nicephorus found him in his camp, on the banks of the river Sala; and Charlemagne affected to confound their vanity by displaying, in a Frankish village, the pomp, or at least the pride, of the Byzantine palace.<sup>2</sup> The Greeks were successively led through four halls of audience: in the first, they were ready to fall prostrate before a splendid personage in a chair of state, till he informed them that he was only a servant, the constable, or master of the horse of the emperor. The same mistake, and the same answer, were repeated in the apartments of the count palatine, the steward, and the chamberlain, and their impatience was gradually heightened, till the doors of the presence-chamber were thrown open, and they beheld the genuine monarch, on his throne, enriched with the foreign luxury which he despised, and encircled with the love and reverence of his victorious chiefs. A treaty of peace and alliance was concluded between the two empires, and the limits of the East and West were defined by the right of present possession. But the Greeks<sup>3</sup> soon forgot this humiliating equality, or remembered it only to hate the barbarians by whom it was extorted. During the short union of virtue and power they

\* Standard very properly insisted, that this payment was a favor  
extendable to children only; but that it was indeed restricted to the  
present, and for the benefit, of children of a larger growth.

\* Compare, in the original text collected by Paul, sheet 10, A. II. 819, 820, A. II. 818, 821, 822, the contrast of Charlemagne and his son: in the former the ambassadors of Michael Delta were indeed discovered; more so, it set Haged Gogel himself down, imperatorum cum et hanc applicatione; to the latter, Fugate imperator Fugate.

CHAP.  
XIX.  
continued.

respectfully saluted the august Charlemagne with the acclamations of *basileus*, and emperor of the Romans. As soon as these qualities were separated in the person of his pious son, the Byzantine letters were inscribed,—“To the king, or, “as he styles himself, the emperor of the Franks “and Lombards.” When both power and virtue were extinct, they deposed Lewis II of his hereditary title, and, with the barbarous appellation of *rex* or *regis*, degraded him among the crowd of Latin princes. His reply<sup>1</sup> is expressive of his weakness: he proves, with some learning, that both in sacred and profane history, the name of king is synonymous with the Greek word *basileus*: if, at Constantinople, it were assumed in a more exclusive and imperial sense, he claims from his ancestors, and from the pope, a just participation of the honours of the Roman purple. The same controversy was revived in the reign of the Othos; and their uncharitable descriptions in lively colours, the insolence of the Byzantine court.<sup>2</sup> The Greeks affected to despise the poverty and ignorance of the Franks and Saxons; and in their last decline refused to prostitute to

<sup>1</sup> See the speech, in *Parallèle des deux empereurs Louis et Charlemagne*, Oeuvres hist. tom. II. part. II. p. 242-254, c. 103-107; a level German (sk. D. 811; 82: 21-22) referred to by the emperor, which he translated into his French.

<sup>2</sup> *Ipsa enim res, non imperatorum, sed ipsi principes et imperatores, et indignationem regis, ad eos reges nihil valuit, (Empereur de Légit. in script. hist. tom. II. part. II. p. 429). The pope had summoned Nicholas emperor of the Greeks, to make peace with Otto, through the request of the Roman-see bishopric, and through the request of Ignaceus, . . . imperatorum imperator, universalem, *Domine, Augustus, imperator, etc.*, *Phosphorus*, &c. 429.*

the Kings of Germany the title of Roman emperors.

These emperors, in the election of the popes, continued to exercise the powers which had been assumed by the Gothic and Grecian princes; and the importance of this prerogative increased with the temporal estate and spiritual jurisdiction of the Roman church. In the Christian aristocracy, the principal members of the clergy still formed a senate to assist the administration, and to supply the vacancy of the bishop. Rome was divided into twenty-eight parishes, and each parish was governed by a cardinal-priest, or presbyter, a title which, however common and modest in its origin, has aspired to emulate the purple of kings. Their number was enlarged by the association of the seven deacons of the most considerable hospitals, the seven palatine judges of the Lateran, and some dignitaries of the church. This ecclesiastical senate was directed by the seven cardinal-bishops of the Roman province, who were less occupied in the suburb diocesses of Ostia, Porto, Velutæ, Tusculum, Praeneste, Tibur, and the Salinae, than by their weekly service in the Lateran, and their superiority in the honours and authority of the apostolic see. On the death of the pope, these bishops recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamour

(1) The origin and progress of the title of cardinal may be found in Thomas (ed.) *Manuale de Officiis*, tom. 1. p. 151 (1704); Martens, *De Cardinalibus*, *Præfatio*, *Historia*, *Officiis*, *Legationibus*, *Decretis*, *Lib. 1.* p. 122-180, and



CHAP.  
XLIX.  
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of the Roman people. But the election was imperfect; nor could the pontiff be legally consecrated till the emperor, the advocate of the church, had graciously signified his approbation and consent. The royal commissioner examined, on the spot, the form and freedom of the proceedings; nor was it, till after a previous scrutiny into the qualifications of the candidates, that he accepted an oath of fidelity, and confirmed the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms, the rival claims were submitted to the sentence of the emperor, and in a synod of bishops he presumed to judge, to condemn, and to punish, the crimes of a guilty pontiff. Otho I imposed a treaty on the senate and people, who engaged to prefer the candidate most acceptable to his majesty;\* his successors anticipated or prevented their choice: they bestowed the Roman benefice, like the bishoprics of Cologne or Bamberg, on their chancellors or preceptors; and whatever might be the merit of a Frank or Saxon, his name sufficiently attests the interposition of foreign power. These acts of preroga-

*Diadema, (Gualter. Hist. Eccles. p. 341-347), who erroneously remarks the senate and citizens of the election. The cardinal bishops, so highly exalted by Peter Damianus, are now in a level with the rest of the sacred college.*

\* *Favores personarum, respectus et præpotentia et collationes, et confirmationes et electiones Ottonis et filii sui, (Lampert. l. ii. c. 6, p. 411).* This important concession may either supply or confirm the decree of the clergy and people of Rome, as freely referred by Baronius, Pagi, and Muratori, l. c. D. 964, and as well described and explained by St. Martin (Mémoires, tom. 3, p. 306-316; tom. iv, p. 1307-1336). Council that numbered Otto; and the Anaclet of Muratori, for the election and confirmation of each pope.

five were most speciously excused by the vices of a popular election. The competitor who had been excluded by the cardinals, appealed to the passions or avarice of the multitude: the Vatican and the Lateran were stained with blood; and the most powerful senators, the marquises of Tuscany and the counts of Tusculum, held the apostolic see in a long and disgraceful servitude. The Roman pontiffs, of the ninth and tenth centuries, were insulted, imprisoned, and murdered, by their tyrants; and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the state of a prince, nor exercise the charity of a priest.\* The influence of two sister prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues: the most strenuous of their lovers were rewarded with the Roman mitre, and their reign<sup>b</sup> may have<sup>c</sup> suggest-

Disorders.

\* The oppression and state of the Roman church in the 9th century are strongly painted in the history and legend of Lindbergh, (see p. 440, 450, 451-456, 479, &c.); and it is whimsical enough to observe Muratori tempering the invectives of Boniface against the popes. But these popes had been chosen, not by the cardinals, but by lay-patrons.

<sup>b</sup> The time of Pope John (*papa Joannes*) is placed somewhere earlier than Theodora or Marozia; and the two years of her imaginary reign are forcibly inserted between Leo IV and Benedict III. But the contemporary Annals uniformly fix the death of Leo and the elevation of Benedict, (Illion, *not.* p. 246); and the accurate chronology of Pagi, Meuschen, and Lottin, draw both events to the year 857.

<sup>c</sup> The annals for Pope John produce one hundred and fifty witnesses, or rather echoes, of the sixth, eighth, and ninth centuries. They bear testimony against themselves and the legend, by multiplying the proof that is wanted a story which has been repeated by

CLAY  
STONE

ed to the darker ages the table<sup>d</sup> of a female paper. The bastard son, the grandson and the great grand son of Marbois, a rare genealogy, were seated in the chair of St. Peter, and it was at the age of nineteen years that the second of these became the head of the Latin church. His youth and manhood were of a suitable complexion; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otto the great. As John XII had re-  
frained the dress and demeanour of his profession, the soldier may not perhaps be dishonoured by the wine which he drank, the blood that he spilt, the flames that he kindled, or the heinous pursuits of gaming and hunting. His open sinners might be the consequence of distress.



and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise, that the worthy grandson of Marcella lived in public adultery with the matrons of Rome; that the Lateran palace was turned into a school for prostitution, and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor.\* The protestants have dwelt with malicious pleasure on these characters of anti-christ; but to a philosophic eye, the vices of the clergy are far less dangerous than their virtues. After a long series of scandal, the apostolic see was reformed and exalted by the austerity and zeal of Gregory VII. That ambitious monk devoted his life to the execution of two projects. I. To fix in the college of cardinals the freedom and independence of election, and for ever to abolish the right of usurpation of the emperors and the Roman people. II. To bestow and resume the western empire as a fief or benefice† of the church, and to extend

CH. 10  
S. 11

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A.D.

[illegible]

A new attempt at the rationalization of representation is the *Lehrbuch der Logik*, (Leipzig, 1886), p. 317, 341, which the page rendered on the previous Friedrich I, since the latter word very rightly enters a legal act, on a simple future, as obligation, you want the word *Lehrbuch*, (see Schmitt, *Hand der Altmittelalt.*, (Leipzig, 1886), p. 317-341, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 11

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his temporal dominion over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished by the firm support of the ecclesiastical order, whose liberty was connected with that of their chief. But the second attempt, though it was crowned with some partial and apparent success, has been vigorously resisted by the secular power, and finally extinguished by the improvement of human reason.

Authority  
of the em-  
perors in  
Rome.

In the revival of the empire of Rome, neither the bishop nor the people could bestow on Charlemagne or Otho, the provinces which were lost, as they had been won, by the chance of arms. But the Romans were free to choose a master for themselves; and the powers which had been delegated to the patrician, were irrevocably granted to the French and Saxon emperors of the West. The broken records of the times<sup>a</sup> preserve some remembrance of their palace, their mint, their tribunal, their edicts, and the sword of justice, which, as late as the thirteenth century, was derived from Caesar to the prefect of the city.<sup>b</sup> Between the arts of the popes and the violence of the people, this supremacy was crushed and annihilated. Content with the titles of emperor and Augustus, the successors of Charlemagne neglected to assert this local jurisdiction. In the hour of

<sup>a</sup> For the history of the emperors in Rome and Italy, see Sigonius, de Regib. Italico, Opp. tom. 4. with the Notes of Lænius, and the Annals of Muratori, who might refer more directly to the authors of his great collection.

<sup>b</sup> See the Dissertation of La Blonze at the end of his *Traité des Monnoies de France*, in which he produces some Roman coins of the French emperors.

prosperity, their ambition was diverted by more alluring objects; and in the decay and division of the empire, they were oppressed by the defence of their hereditary provinces. Amidst the ruins of Italy, the famous Marozia invited one of the usurpers to assume the character of her third husband; and Hugh, king of Burgundy, was introduced by her faction into the mole of Hadrian or castle of St. Angelo, which commands the principal bridge and entrance of Rome. Her son by the first marriage, Alberic, was compelled to attend at the nuptial banquet; but his reluctant and ungraceful service was chastised with a blow by his new father. The blow was productive of a revolution. "Romans," exclaimed the youth, "once you were the masters of the world, and these Burgundians the most abject of your slaves. They now reign, these voracious and brutal savages, and my injury is the commencement of your servitude." The alarm-bell was rung to arms in every quarter of the city: the Burgundians retreated with haste and shame; Marozia was imprisoned by her victorious son; and his brother, Pope John XI, was reduced to the exercise of his spiritual functions. With the title of prince, Alberic possessed above twenty years the government of Rome, and he is said to have gratified the popular prejudice, by restoring the office, or at least the title, of consuls and tri-

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Rise of  
Alberic,  
A. D. 932.

\* *Remanente aliquando vero, scilicet Burgundiones, Romanis imperant?* . . . *Romani utrum dignos ad imperium sit conditionem ductos, et metropolitanum illius legem parant?* (Lutprand, l. iii. c. 12, p. 430). Sigonius (l. vi. p. 400) positively asserts the restoration of the consulship; but in the old writers *Albericus* is more frequently styled *principes Romanorum*.



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Of Pope  
John XII.  
A. D. 955.

himself. His son and heir Octavian assumed, with the pontificate, the name of John XII: like his predecessor, he was provoked by the Lombard princes to seek a deliverer for the church and republic; and the services of Otho were rewarded with the imperial dignity. But the Saxon was imperious, the Romans were impatient, the festival of the coronation was disturbed by the secret conflict of prerogative and freedom, and Otho commanded his sword-bearer not to stir from his person, lest he should be assaulted and murdered at the foot of the altar.<sup>a</sup> Before he reposed the Alps, the emperor chastised the revolt of the people and the ingratitude of John XII. The pope was degraded in a synod, the prefect was mounted on a mule, whipped through the city, and cast into a dungeon; thirteen of the most guilty were hanged, others were mutilated or banished; and this severe process was justified by the ancient laws of Theodosius and Justinian. The voice of Rome has accused the second Otho of a perfidious and bloody act, the massacre of the senators, whom he had invited to his table under the fair semblance of hospitality and friendship.<sup>b</sup> In the minority of his son Otho III. Rome made a bold attempt to shake off the Saxon yoke, and the consul

<sup>a</sup> Othmar, p. 354, apud Schmidt, tom. iii. p. 429.

<sup>b</sup> This bloody fact is described in *Laonicus* under the Pontificate of Gregory of Viterbo, (Otho). *Ital. rom.* vol. p. 436, 437, who distinguished towards the end of the sixth century, (Palafox, *Requies. Lat.* vol. vi. *Index. Hist.* tom. iii. p. 68, with *Mansi*); but his evidence, which beyond all question is remarkably supported by *Metastasi*, (*Storia*, tom. viii. p. 177).

Crescentius was the Brutus of the republic. CHAP.  
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From the condition of a subject and an exile, he or the  
present  
Crispian.  
D. C. 412.  
twice rose to the command of the city, oppress-  
ed, expelled, and created the popes, and formed  
a conspiracy for restoring the authority of the  
Greek emperors. In the fortress of St. Angelo,  
he maintained an obstinate siege, till the unfor-  
tunate consul was betrayed by a promise of safe-  
ty: his body was suspended on a gibbet, and his  
head was exposed on the battlements of the  
castle. By a reverse of fortune, Otho, after re-  
pairing his troops, was besieged three days,  
without food, in his palace; and a disagreeable es-  
cape saved him from the justice or fury of the Ro-  
mans. The senator Proculus was the leader of  
the people, and the widow of Crescentius enjoy-  
ed the pleasure or the fame of revenging her hus-  
band by a poison which she administered to her  
imperial lover. It was the design of Otho III  
to abandon the sister countries of the north, to  
erect his throne in Italy, and to revive the insti-  
tutions of the Roman country. But his suc-  
cessors only once in their lives appeared on the  
banks of the Tiber, to receive their crown in  
the Vatican.\* Their absence was contemptible,  
their presence odious and formidable. They  
descended from the Alps, at the head of their  
barbarians, who were strangers and enemies  
to the country; and their transient visit was

\* The nomination of the emperor, and some original ceremonies of  
the old monarchy, are preserved in the *Prætorian Prefecture's* (Viguer,  
Hist. vob. II. p. 402-414). See also the *Senatus* of Hadrian,  
Valentin, and Gratian. *Stilicho* has retained the whole powers of the  
Roman expedition, in good Latin, but with some errors of text and  
Act, D. vii. p. 402-414.

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XLIX.

A scene of tumult and bloodshed.\* A faint remembrance of their ancestors still tormented the Romans; and they beheld with pious indignation the succession of Saxons, Franks, Swabians, and Bohemians, who usurped the purple and prerogatives of the *Cæsars*.

The kingdom of  
Italy, A.D.  
574-1250.

There is nothing perhaps more adverse to nature and reason than to hold in obedience remote countries and foreign nations, in opposition to their inclination and interest. A torrent of barbarians may pass over the earth, but an extensive empire must be supported by a refined system of policy and oppression; in the centre, an absolute power, prompt in action, and rich in resources; a swift and easy communication with the extreme parts: fortifications to check the first effort of rebellion; a regular administration to protect and punish; and a well-disciplined army to inspire fear, without provoking discontent and despair. Far different was the situation of the German *Cæsars*, who were ambitious to enslave the kingdom of Italy. Their patrimonial estates were stretched along the Rhine, or scattered in the provinces; but this ample domain was alienated by the imprudence or distress of successive princes; and their revenue, from minute and vexatious prerogative, was scarcely sufficient for the maintenance of their household. Their troops were formed by the legal or voluntary service of their feudal vassals, who passed the Alps with reluctance, assumed

\* It is quoted as the composition of Conrad II. The most likely to attribute—describes ten countesses, independent, Barons, a husband & Tedeschi. *Annals*, tom. viii, p. 368.



the license of rapine and disorder, and capriciously deserted before the end of the campaign. Whole armies were swept away by the pestilential influence, of the climate: the survivors brought back the bones of their princes and nobles,\* and the effects of their own intemperance were often imputed to the treachery and malice of the Italians, who rejoiced at least in the calamities of the barbarians. This irregular tyranny might contend on equal terms with the petty tyrants of Italy; nor can the people, or the reader, be much interested in the event of the quarrel. But in the eleventh and twelfth centuries, the Lombards rekindled the flame of industry and freedom: and the generous example was at length imitated by the republics of Tuscany. In the Italian cities a municipal government had never been totally abolished; and their first privileges were granted by the favour and policy of the emperors, who were desirous of erecting a pliant barrier against the independence of the nobles. But their rapid progress, the daily extension of their power and pretensions, were founded on the numbers and spirit of these rising communities.† Each city filled the

\* After pulling away the Bark. The caldrons for that purpose were necessary pieces of travelling furniture; and a German who was using it for his brother, presented to a friend, after it should have been employed for himself. (Schmidt, tom. iii. p. 443, 444.) The same author observes that the whole Saxon fleet was concentrated in Italy, tom. i. p. 443.

† Oken Bishop of Padua has left an important passage on the Italian cities, (l. ii. c. 12, in Script. Ital. tom. vi. p. 103-110); and the rise, progress, and government, of those republics are perfectly illustrated.

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XXIV.  
continued.

treasures of her dioceses as districts : the jurisdiction of the counts and bishops, of the marquises and counts, was banished from the land ; and the proudest nobles were persuaded or compelled to desert their solitary castles, and to endure the more lamentable character of freemen and magistrates. The legislative authority was inherent in the general assembly ; but the executive powers were intrusted to three consuls, annually chosen from the three orders of *capitulars*, *valvassors*, and commons, into which the republic was divided. Under the protection of equal law, the labours of agriculture and commerce were gradually revived ; but the martial spirit of the Lombards was nourished by the presence of danger ; and as often as the bell was rung, or the standard erected, the gates of the city poured forth a numerous and intrepid band, whose zeal in their own cause was soon guided by the use and discipline of arms. At the foot of these popular ramparts, the pride of the Caesars was overthrown ; and the invincible genius of liberty prevailed over the two Frederics, the greatest princes of the middle age : the first, superior perhaps in military prowess ; the second, who undoubtedly excelled in the softer accomplishments of peace and learning.

Illustrated by Muratori, *Antiquitat. Ital. Medii Ævi*, tom. iv, *Glossæ*, tit. li, p. 164-17, *Annal.* tom. xvi, bk. vi.

\* For more titles, see below, (*Titles of Muratori*, \*21. li, part. 1, p. 189) ; *Thesaur.*, *Index. Latin.* tom. ii, p. 110 ; tom. vi, p. 175, and *St. Marin.* (*Antiqu. Chronologique*, tom. i, p. 133).

\* The Lombards invented and used the pike, a standard piece of iron or wood, sharpened, driven by a point of steel, (*Thesaur.* tom. ii, p. 184, 185. *Memoir.* *Antiquariet.* tom. ii, liv. xxxv, p. 458-461.

Ambitious of restoring the splendour of the purple, Frederic I. invaded the republics of Lombardy, with the arts of a statesman, the valour of a soldier, and the cruelty of a tyrant. The recent discovery of the pandects had renewed a science most favourable to despotism; and his venal advocates proclaimed the emperor the absolute master of the lives and properties of his subjects. His royal prerogatives, in a less odious sense, were acknowledged in the diet of Roncaglia; and the revenue of Italy was fixed at thirty thousand pounds of silver,\* which were multiplied to an indefinite demand, by the rapine of the fiscal officers. The obstinate cities were reduced by the terror or the force of his arms; his captives were delivered to the executioner, or shot from his military engines; and, after the siege and surrender of Milan, the buildings of that stately capital were razed to the ground; three hundred hostages were sent into Germany, and the inhabitants were dispersed in four villages, under the yoke of the inflexible conqueror.<sup>1</sup> But Milan soon rose from her ashes; and the league of Lombardy was cemented by distress; their cause was espoused by Venice, Pope Alexander III., and the Greek emperor: the fabric of oppression was overturned in a day; and in the treaty of Constance, Frederic sub-

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Frederic I.  
A.D. 1152-  
1190.

\* *Frederic Epistolarum*, l. viii. 222, is very good; *Schneid.*, tom. 40, p. 268.

<sup>1</sup> *Anna Imperatoris Frederici* sunt *Registrum* in *pergam.* (*Baron.*, *ss. Ecclesie Medietatem*, scripta Ital. tom. vi, p. 217). This volume of Muratori contains the original of the treaty of Frederic I. which must be compared with due regard to the circumstances and views of each German or Lombard writer.



CHAP.

XIII.

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Frederic

II, A. D.

1194-

1250.

scribed, with *some* reservations, the freedom of four and twenty cities. His grandson contended with their vigour and maturity; but Frederic II<sup>d</sup> was endowed with some personal and peculiar advantages. His birth and education recommended him to the Italians: and in the implacable discord of the two factions, the Ghibellins were attached to the emperor, while the Guelfs displayed the banner of liberty and the church. The court of Rome had slumbered, when his father Henry VI was permitted to unite with the empire the kingdoms of Naples and Sicily: and from these hereditary realms, the son derived an ample and ready supply of troops and treasure. Yet Frederic II was finally oppressed by the arms of the Lombards and the thunders of the Vatican; his kingdom was given to a stranger, and the last of his family was beheaded at Naples on a public scaffold. During sixty years, no emperor appeared in Italy, and the name was remembered only by the ignominious sale of the last relics of sovereignty.

Independence of the  
princes of  
Germany.  
A. D. 919.  
1250, &c.

The barbarian conquerors of the West were pleased to decorate their chief with the title of emperor; but it was not their design to invest him with the despotism of Constantine and Justinian. The persons of the Germans were free, their conquests were their own, and their national character was animated by a spirit which scorned the servile jurisprudence of the new or the ancient Roman. It

\*See the history of Frederick II, and the house of Swabia at Naples and Sicily, by Antonio Costa, tom. II, c. 116-127.

would have been a vain and dangerous attempt to impose a monarch on the armed freemen, who were impatient of a magistrate on the field, who refused to obey on the powerful, who aspired to command. The empire of Charlemagne and Otto was distributed among the dukes of the nations or provinces, the counts of the smaller districts, and the margraves of the marches or frontiers, who all united the civil and military authority as it had been delegated to the lieutenants of the first Cæsar. The Roman governors, who, for the most part, were soldiers of fortune, seduced their secretary legatus, assumed the imperial purple, and either failed or succeeded in their revolt, without wounding the power and unity of government. If the dukes, margraves, and counts of Germany, were less ambitious in their claims, the consequences of their success were more lasting and pernicious to the state. Instead of aiming at the supreme rank, they silently laboured to establish and appropriate their provincial independence. Their ambition was seconded by the neglect of their estates and vassals, their mutual example and support, the common interest of the subordinate nobility, the change of princes and families, the miseries of Otto III and Henry IV, the ambition of the popes, and the vain pursuits of the fugitive crowns of Italy and Rome. All the attributes of regal and territorial jurisdiction were gradually usurped by the commanders of the provinces; the right of peace and war, of life and death, of edicts and taxation, of foreign alliance and domestic economy. Whatever land

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been seized by violence, was ratified by favour or distress, was granted as the price of a doubtful vote or a voluntary service; whatever had been granted to one could not, without injury, be denied to his successor or equal: and every act of local or temporary possession was invariably moulded into the constitution of the Germanic kingdom. In every province, the visible presence of the duke or count was interposed between the throne and the nobles; the subjects of the law became the vassals of a private chief; and the standard, which he received from his sovereign, was often raised against him in the field. The temporal power of the clergy was cherished and exalted by the superstition or policy of the Carolingian and Saxon dynasties, who blindly depended on their moderation and fidelity; and the bishops of Germany were made equal in extent and privilege, superior in wealth and population, to the most ample states of the military order. As long as the emperors retained the prerogative of bestowing on every vacancy these ecclesiastic and secular benefices, their cause was maintained by the gratitude or ambition of their friends and favourites. But in the quarrel of the investitures, they were deprived of their influence over the episcopal chapters; the freedom of election was restored, and the sovereign was reduced, by a solemn mockery, to his *sole prayers*, the recommendation, sure in his reign, to a single prebend in each church. The secular governors, instead of being recalled at the will of a superior, could be degraded only by the sentence of their peers. In the first age of the monarchy, the ap-



pointment of the son to the duchy or county of his father, was solicited as a favour; it was gradually obtained as a custom, and extorted as a right: the legal succession was often extended to the collateral or female branches; the states of the empire (their popular, and at length their legal, appellation) were divided and alienated by testament and sale; and all idea of a public trust was lost in that of a private and perpetual inheritance. The emperor could not even be enriched by the casualties of forfeiture and extinction: within the term of a year, he was obliged to dispose of the vacant fief, and in the choice of the candidate, it was his duty to consult either the general or the provincial diet.

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After the death of Frederic II, Germany was left a monster with an hundred heads. A crowd of princes and prelates disputed the ruins of the empire; the lords of innumerable castles were less prone to obey, than to imitate, their superiors; and according to the measure of their strength, their incessant hostilities received the names of conquest or robbery. Such anarchy was the inevitable consequence of the laws and manners of Europe; and the kingdoms of France and Italy were shivered into fragments by the violence of the same tempest. But the Italian cities and the French vassals were divided and destroyed, while the union of the Germans has produced, under the name of an empire, a great system of a federative republic. In the frequent and at last the perpetual institution of diets, a national spirit was kept alive, and the powers of a common lo-

The German constitution, A. D. 1120.

gulatory are still exercised by the three branches or colleges of the electors, the princes, and the free and imperial cities of Germany. 1. Seven of the most powerful feudatories were permitted to assume, with a distinguished name and rank, the exclusive privilege of choosing the Roman emperor; and these electors were the king of Bohemia, the duke of Saxony, the margrave of Brandenburg, the count palatine of the Rhine, and the three archbishops of Mentz, of Treves, and of Cologne. 2. The college of princes and prelates purged themselves of a promiscuous multitude: they reduced to four representative votes, the long series of independent counts, and excluded the nobles or equestrian order, sixty thousand of whom, as in the Polish diets, had appeared on horseback in the field of election. 3. The pride of birth and dominion, of the sword and the mitre, wholly adopted the commons as the third branch of the legislature, and, in the progress of society, they were introduced about the same era into the national assemblies of France, England, and Germany. The Hanseatic league recommended the trade and navigation of the north: the confederates of the Rhine secured the peace and intercourse of the inland countries: the influence of the cities has been adequate to their wealth and policy, and their negative still invalidates the acts of the two superior colleges of electors and princes.

<sup>1</sup> To the immense number of the free pollens of Germany, I must add that quite one sixth or a thousandth part of the whole are still in the hands of the nobles, that is to say, in the hands of a multitude of subdivided parages. Their galls to St. Paul, the author of the *Reynolds* and *Montaigne* letters, and I know of very many, (Montaigne's letters)

It is in the fourteenth century, that we may view in the strongest light the state and contrast of the Roman empire of Germany, which no longer held, except on the borders of the Rhine and Danube, a single province of Trajan or Constantine. Their unworthy successors were the counts of Hapsburgh, of Nassau, of Luxembourg, and of Schwartzburg; the emperor Henry VII procured for his son the crown of Bohemia, and his grandson Charles IV was born among a people, strange and barbarous in the estimation of the Germans themselves.\* After the excommunication of Lewis of Bavaria, he received the gift or promise of the vacant empire from the Roman pontiff, who, in the exile and captivity of Avignon, affected the dominion of the earth. The death of his competitors united the electoral college, and Charles was unanimously saluted king of the Romans, and future emperor: a title which in the same age was prostituted to the Caesars of Germany and Greece. The German emperor was no more

CHAP.  
XIV.  
*Weakness and poverty of the German empire.*  
Charles IV.  
A.D. 1347-1378.

*Chronologie de l'Empire et du Saint Empire d'Allemagne, Paris, 1776, 2 vols. in 4to.* His learning and judgements have discerned the most interesting facts: his simple brevity compresses them in a narrow space; his chronological order arranges them under the proper dates; and an elaborate index collects them under their respective years. To this work, is a two-part map, Dr. Bausner was gratefully indebted for that masterly exert which traces out the modern changes of the Germanic body. The German-Histories of Germany have been likewise enriched, the more useful, as that best compilation is furnished in every page with the original text.

\* Yet personally, Charles IV. must not be considered as a politician. After his education at Paris, he returned the son of the Bohemian, his mother, Eliza, and the emperor married and dwelt with equal equality in French, Latin, Italian, and German, Charvot, p. 614, 615. I should almost represent him as a poet and learned writer.



CHAR.  
XIV.

that the elective and impotent magistrate of an aristocracy of princes, who had not left him a privilege that he might call his own. His best prerogative was the right of presiding and proposing in the national senate, which was convened at his summons: and his native kingdom of Bohemia, less opulent than the adjacent city of Nuremberg, was the firmest seat of his power and the richest source of his revenue. The army with which he passed the Alps consisted of three hundred horse. In the cathedral of St. Ambrose, Charles was crowned with the iron crown, which tradition ascribed to the Lombard monarchy; but he was admitted only with a peaceful train; the gates of the city were shut upon him; and the king of Italy was held a captive by the arms of the Visconti, whom he confirmed in the sovereignty of Milan. In the Vatican he was again crowned with the golden crown of the empire, but, in obedience to a secret treaty, the Roman emperor immediately withdrew, without reposing a single night within the walls of Rome. The eloquent Petrarch,\* whose fancy revived the visionary glories of the Capitol, deplores and upbraids the ignominious flight of the Bohemian; and even his contemporaries could observe, that the sole exercise of his authority was in the lucrative sale of privileges and titles. The gold of Italy secured the election of his

\* Besides the German and Italian languages, the expression of Charles IV. is painted in forty gold engraved medals in the royal library at Paris, in the Vatican, and in the Vatican. See also the *Monnaie* of the Visconti, tom. III. p. 110-111. by the same artist. These medals are now in the possession of the French government.

son; but such was the shameful poverty of the Roman emperor, that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn, as a pledge or hostage for the payment of his expenses.

From this humiliating scene, let us turn to the apparent majesty of the same Charles in the diets of the empire. The golden bull, which fixes the Germanic constitution, is promulgated in the style of a sovereign and legislator. An hundred princes bowed before his throne, and exalted their own dignity by the voluntary honours which they yielded to their chief or minister. At the royal banquet, the hereditary great officers, the seven electors, who in rank and title were equal to kings, performed their solemn and domestic service of the palace. The seals of the triple kingdom were borne in state by the archbishops of Mentz, Cologne, and Treves, the perpetual arch-chancellors of Germany, Italy, and Arles. The great marshal, on horseback, exercised his function with a silver measure of oats, which he emptied on the ground, and immediately dismounted to regulate the order of the guests. The great steward, the count palatine of the Rhine, placed the dishes on the table. The great chamberlain, the margrave of Brandenburg, presented, after the repast, the golden ewer and tison, to wash. The king of Bohemia, as great cup-bearer, was represented by the emperor's brother, the duke of Laxenburgh and Brabant; and the procession was closed by the great huntsmen, who introduced a bear and a stag, with a loud chorus of horns and

CHAP.  
XLIX.  
.....

His accession  
to the throne,  
A. D. 1344.

CHAP.  
XXIX

bounds.\* Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity: he was the first of the Christian princes, the temporal head of the great republic of the West;† to his person the title of majesty was long appropriated; and he disputed with the pope the sublime prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartolus, was a panegyrist of Charles IV; and his school resounded with the doctrine, that the Roman emperor was the rightful sovereign of the earth, from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as an heresy, since even the gospel had pronounced, “And there went forth a decree from Cæsar Augustus, that all the world should be taxed.”‡

Character  
of the  
power and  
policy of  
Augustus.

— If we annihilate the interval of time and space between Augustus and Charles, strong and striking will be the contrast between the two Cæsars: the Bohemian, who concealed his weakness under the mask of ostentation, and the Roman, who disguised his strength under the semblance of modesty. At the head of his victorious legions, in his reign over the sea and land, from the Nile and Euphrates to the Atlantic ocean, Augustus professed himself the servant of the

\* See the whole ceremony in Livy, l. v. c. 22.

† The resplendent empire, with the pope and emperor at its head, has never been equalled with more dignity than in the council of Constance. See Landon's History of that assembly.

‡ Nativus, Origines Jidis Christi, p. 104.



state and the equal of his fellow-citizens. The emperor of Rome and her provinces assumed the popular and legal form of a censor, a consul, and a tribune. His will was the law of mankind, but in the declaration of his laws he borrowed the voice of the senate and people; and from their decrees, their master accepted and renewed his temporary commission to administer to the republic. In his dress, his domestics,<sup>2</sup> his titles, in all the offices of social life, Augustus maintained the character of a private Roman; and his most artful flatterers respected the secret of his absolute and perpetual monarchy.

CHAR.  
XLIX.

<sup>1</sup> His domestic dress has been discovered of the statue and busts of Augustus and Livia. So minute was the division of labor, this last dress was appointed to wrap the wool which was spun by the emperor's maids, another for the care of his lap-dog, &c. (Cassini Sepulchris, &c. by Bianchini. Extract of his work, in the *Historique Italique*, tom. iv, p. 178. His *Stige*, by Fontenelle, tom. vi, p. 336). But these servants were of the same rank, and probably not more numerous than those of Philip or Louis. They only gave the general riches of the city.

## CHAP. I.

*Description of Arabia and its inhabitants—Birth, character, and doctrine of Mahomet—He preached at Mecca—Flies to Medina—Propagates his religion by the sword—Voluntary or reluctant submission of the Arabs—His death and successors—The claims and fortunes of Ali and his descendants.*

CHAP.  
I.  
PART I.

AFTER pursuing above six hundred years the fleeing Cresars of Constantinople and Germany, I now descend, in the reign of Heraclius, on the eastern borders of the Greek monarchy. While the state was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, Mahomet, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe.\*

\* As in this and the following chapter I shall display much Arabian learning, I must profess my total ignorance of the original language, and my gratitude to the learned interpreters, who have translated such sections into the Latin, French, and English languages. Their reflections, remarks, and histories, I shall occasionally notice.

In the vacant space between Persia, Syria, Egypt, and Ethiopia, the Arabian peninsula\* may be conceived as a triangle of spacious but irregular dimensions. From the northern point of Babel\* on the Euphrates, a line of fifteen hundred miles is terminated by the straits of Bab-el-mandel and the land of frankincense. About half this length may be allowed for the middle breadth from east to west, from Bassora to Suez, from the Persian Gulf to the Red Sea.\*

CH 27,  
8.  
Description  
of  
Austria

\* The geography of Asia may be divided into three classes:—1. The Greeks and Latins, whose geographical knowledge may be traced to Agathangides, the *Maori Roderici*, or *Hindoo-Geograph. Minor*, from the *Indo-China* (Hindes, *Orbis*, i. l. c. p. 123-167), *Indes*, p. 143-176, and *Wenodogal* (Hindes, *Orbis*, p. 1117-1124, from *Indo-China*, p. 1122-1124, from *Armenia* (Hindes, *Orbis*, p. 1125-1126), *Indes*, p. 1127-1128, and *Indes*, p. 1129-1130), *Indes*, p. 1131-1132, and *Indes*, p. 1133-1134, and *Indes*, p. 1135-1136, and *Indes*, p. 1137-1138, and *Indes*, p. 1139-1140, and *Indes*, p. 1141-1142, and *Indes*, p. 1143-1144, and *Indes*, p. 1145-1146, and *Indes*, p. 1147-1148, and *Indes*, p. 1149-1150, and *Indes*, p. 1151-1152, and *Indes*, p. 1153-1154, and *Indes*, p. 1155-1156, and *Indes*, p. 1157-1158, and *Indes*, p. 1159-1160, and *Indes*, p. 1161-1162, and *Indes*, p. 1163-1164, and *Indes*, p. 1165-1166, and *Indes*, p. 1167-1168, and *Indes*, p. 1169-1170, and *Indes*, p. 1171-1172, and *Indes*, p. 1173-1174, and *Indes*, p. 1175-1176, and *Indes*, p. 1177-1178, and *Indes*, p. 1179-1180, and *Indes*, p. 1181-1182, and *Indes*, p. 1183-1184, and *Indes*, p. 1185-1186, and *Indes*, p. 1187-1188, and *Indes*, p. 1189-1190, and *Indes*, p. 1191-1192, and *Indes*, p. 1193-1194, and *Indes*, p. 1195-1196, and *Indes*, p. 1197-1198, and *Indes*, p. 1199-1200, and *Indes*, p. 1201-1202, and *Indes*, p. 1203-1204, and *Indes*, p. 1205-1206, and *Indes*, p. 1207-1208, and *Indes*, p. 1209-1210, and *Indes*, p. 1211-1212, and *Indes*, p. 1213-1214, and *Indes*, p. 1215-1216, and *Indes*, p. 1217-1218, and *Indes*, p. 1219-1220, and *Indes*, p. 1221-1222, and *Indes*, p. 1223-1224, and *Indes*, p. 1225-1226, and *Indes*, p. 1227-1228, and *Indes*, p. 1229-1230, and *Indes*, p. 1231-1232, and *Indes*, p. 1233-1234, and *Indes*, p. 1235-1236, and *Indes*, p. 1237-1238, and *Indes*, p. 1239-1240, and *Indes*, p. 1241-1242, and *Indes*, p. 1243-1244, and *Indes*, p. 1245-1246, and *Indes*, p. 1247-1248, and *Indes*, p. 1249-1250, and *Indes*, p. 1251-1252, and *Indes*, p. 1253-1254, and *Indes*, p. 1255-1256, and *Indes*, p. 1257-1258, and *Indes*, p. 1259-1260, and *Indes*, p. 1261-1262, and *Indes*, p. 1263-1264, and *Indes*, p. 1265-1266, and *Indes*, p. 1267-1268, and *Indes*, p. 1269-1270, and *Indes*, p. 1271-1272, and *Indes*, p. 1273-1274, and *Indes*, p. 1275-1276, and *Indes*, p. 1277-1278, and *Indes*, p. 1279-1280, and *Indes*, p. 1281-1282, and *Indes*, p. 1283-1284, and *Indes*, p. 1285-1286, and *Indes*, p. 1287-1288, and *Indes*, p. 1289-1290, and *Indes*, p. 1291-1292, and *Indes*, p. 1293-1294, and *Indes*, p. 1295-1296, and *Indes*, p. 1297-1298, and *Indes*, p. 1299-1300, and *Indes*, p. 1301-1302, and *Indes*, p. 1303-1304, and *Indes*, p. 1305-1306, and *Indes*, p. 1307-1308, and *Indes*, p. 1309-1310, and *Indes*, p. 1311-1312, and *Indes*, p. 1313-1314, and *Indes*, p. 1315-1316, and *Indes*, p. 1317-1318, and *Indes*, p. 1319-1320, and *Indes*, p. 1321-1322, and *Indes*, p. 1323-1324, and *Indes*, p. 1325-1326, and *Indes*, p. 1327-1328, and *Indes*, p. 1329-1330, and *Indes*, p. 1331-1332, and *Indes*, p. 1333-1334, and *Indes*, p. 1335-1336, and *Indes*, p. 1337-1338, and *Indes*, p. 1339-1340, and *Indes*, p. 1341-1342, and *Indes*, p. 1343-1344, and *Indes*, p. 1345-1346, and *Indes*, p. 1347-1348, and *Indes*, p. 1349-1350, and *Indes*, p. 1351-1352, and *Indes*, p. 1353-1354, and *Indes*, p. 1355-1356, and *Indes*, p. 1357-1358, and *Indes*, p. 1359-1360, and *Indes*, p. 1361-1362, and *Indes*, p. 1363-1364, and *Indes*, p. 1365-1366, and *Indes*, p. 1367-1368, and *Indes*, p. 1369-1370, and *Indes*, p. 1371-1372, and *Indes*, p. 1373-1374, and *Indes*, p. 1375-1376, and *Indes*, p. 1377-1378, and *Indes*, p. 1379-1380, and *Indes*, p. 1381-1382, and *Indes*, p. 1383-1384, and *Indes*, p. 1385-1386, and *Indes*, p. 1387-1388, and *Indes*, p. 1389-1390, and *Indes*, p. 1391-1392, and *Indes*, p. 1393-1394, and *Indes*, p. 1395-1396, and *Indes*, p. 1397-1398, and *Indes*, p. 1399-1400, and *Indes*, p. 1401-1402, and *Indes*, p. 1403-1404, and *Indes*, p. 1405-1406, and *Indes*, p. 1407-1408, and *Indes*, p. 1409-1410, and *Indes*, p. 1411-1412, and *Indes*, p. 1413-1414, and *Indes*, p. 1415-1416, and *Indes*, p. 1417-1418, and *Indes*, p. 1419-1420, and *Indes*, p. 1421-1422, and *Indes*, p. 1423-1424, and *Indes*, p. 1425-1426, and *Indes*, p. 1427-1428, and *Indes*, p. 1429-1430, and *Indes*, p. 1431-1432, and *Indes*, p. 1433-1434, and *Indes*, p. 1435-1436, and *Indes*, p. 1437-1438, and *Indes*, p. 1439-1440, and *Indes*, p. 1441-1442, and *Indes*, p. 1443-1444, and *Indes*, p. 1445-1446, and *Indes*, p. 1447-1448, and *Indes*, p. 1449-1450, and *Indes*, p. 1451-1452, and *Indes*, p. 1453-1454, and *Indes*, p. 1455-1456, and *Indes*, p. 1457-1458, and *Indes*, p. 1459-1460, and *Indes*, p. 1461-1462, and *Indes*, p. 1463-1464, and *Indes*, p. 1465-1466, and *Indes*, p. 1467-1468, and *Indes*, p. 1469-1470, and *Indes*, p. 1471-1472, and *Indes*, p. 1473-1474, and *Indes*, p. 1475-1476, and *Indes*, p. 1477-1478, and *Indes*,

\* *Geological Survey, America*, p. 11. O'Connell, *Memphis and the Tipton*, p. 24, 25. It was in this place, the parishes of garden of a swamp, that Thompson and the French first passed the Tipton. *Journal*, p. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 8

4. That the *Alou* truly is no more than a part of the *Alou* *Halou*, the *Alou* *Halou* of the *Alou*, which was revealed to the *Alou* *Halou* of the *Alou* *Halou*. 5. That the *Alou* *Halou* is no more than a part of the *Alou* *Halou* of the *Alou* *Halou*.



CHAP. I.  
The sides of the triangle are gradually enlarged, and the southern basis presents a front of a thousand miles to the Indian ocean. The entire surface of the peninsula exceeds in a fourfold proportion that of Germany or France; but the far greater part has been justly stigmatized with the epithets of the *stony* and the *sandy*. Even the wilds of Tartary are decked by the hand of nature with lofty trees and luxuriant herbage; and the lone wanderer derives a sort of comfort and society from the presence of vegetable life. But in the dreary waste of Arabia, a boundless level of sand is intersected by sharp and naked mountains, and the face of the desert, without shade or shelter, is scorched by the direct and intense rays of a tropical sun. Instead of refreshing breezes, the winds, particularly from the south-west, diffuse a noxious and even deadly vapour: the hillocks of sand which they alternately raise and scatter, are compared to the billows of the ocean, and whole caravans, whole armies, have been lost and buried in the whirlwind. The common benefits of water are an object of desire and contest: and such is the scarcity of wood, that some art is requisite to preserve and propagate the element of fire. Arabia is destitute of navigable rivers, which fertilize the soil, and convey its produce to the adjacent regions: the torrents that fall from the hills are imbibed by the thirsty earth: the rare and hardy plants, the tamarind or the *acacia*, that strike their roots into the clefts of the rocks, are now

The soil  
not com-  
mune.

a well known *acacia*, attuned to the colour of our blacks or negroes. (Dezobry, *Illustr. Voy.* t. p. 281-282.)

rished by the dews of the night: a scanty supply  
 of rain is collected in cisterns and aqueducts;  
 the wells and springs are the secret treasure of  
 the desert; and the pilgrim of Mecca,\* after  
 many a dry and sultry march, is disgusted by  
 the taste of the waters, which have rolled over  
 a bed of sulphur or salt. Such is the general  
 and genuine picture of the climate of Arabia.  
 The experience of evil enhances the value of any  
 local or partial enjoyments. A shady grove, a  
 green pasture, a stream of fresh water, are suf-  
 ficient to attract a colony of sedentary Arabs to  
 the fortunate spots which can afford food and re-  
 freshment to themselves and their cattle, and  
 which encourage their industry in the cultivation  
 of the palm-tree and the vine. The high lands,  
 that border on the Indian ocean are distinguish-  
 ed by their superior plenty of wood and water:  
 the air is more temperate, the fruits are more  
 delicious, the animals and the human race more  
 numerous; the fertility of the soil invites and  
 rewards the toil of the husbandman; and the  
 peculiar gifts of frankincense† and coffee have  
 attracted in different ages the merchants of  
 the world. If it be compared with the rest

\* In the early days, or seasons, between Egypt and Mecca, there  
 are several districts of good water. See the notes of the Hudson, in  
 Shaw's Travels, p. 471.

† The aromatic, especially the blue or red variety, of Arabia, cor-  
 responds the sixth book of Philo. This great port (Paradise Lost) is let  
 intersperse, in a stream, the spicy odours that we draw by the north-  
 east wind from the Arabian coast.

———— Many a tongue.

† Philo's call the grateful name, old Debrai notes.  
 (Proc. Hist. Nat. vol. 42.)

CHAP.

I.

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of the peninsula, this sequestered region may truly deserve the appellation of the *happy*: and the splendid colouring of fancy and fiction has been suggested by contrast and countenanced by distance. It was for this earthly paradise that nature had reserved her choicest favours and her most curious workmanship: the incompatible blessings of luxury and innocence were ascribed to the natives: the soil was impregnated with gold\* and gems, and both the land and sea were taught to exude the odours of aromatic sweets. This division of the *sandy*, the *stony*, and the *happy*, so familiar to the Greeks and Latins, is unknown to the Arabians themselves; and it is singular enough, that a country, whose language and inhabitants have ever been the same, should scarcely retain a vestige of its ancient geography. The maritime districts of *Habesh* and *Chusan* are opposite to the realm of Persia. The kingdom of *Fenar* displays the limits, or at least the situation, of Arabia Felix: the name of *Nigral* is extended over the inland space: and the birth of Mahomet has illustrated the province of *Hejaz* along the coast of the Red Sea†.

*Division of the sandy, the stony, and the happy Arabia.*

\* Agathangestus observes, that clumps of pure gold were found, from the size of an olive to that of a nut; that they were white, and gave less than the value of gold, (see *West's History*, p. 60). These may be imaginary treasures not valued; and no gold mines are at present known in Arabia (Gibbon's *Decline*, p. 126).

† Consult, however, 1661 and 1662, the *Specimen Historiæ Arabicæ* of Ponsard (Paris: 1661, in 8vo). The thirty pages of text may remain unextracted from the *Dynamis* of Gougenot-Matthieus, which French afterwards translated, (Paris, 1663, in 8vo); the three Latin lines and fifty-eight notes form a classic and original work on the Arabian antiquities.



CHAP.

L.

Manners  
of the Bedouins,  
or pastoral  
Arabs.

The measure of population is regulated by the means of subsistence; and the inhabitants of this vast peninsula might be out-numbered by the subjects of a fertile and industrious province. Along the shores of the Persian gulf, of the ocean, and even of the Red Sea, the *Icthyophagi*,<sup>1</sup> or fish-eaters, continued to wander in quest of their precarious food. In this primitive and abject state, which ill deserves the name of society, the human brute, without arts or laws, almost without sense or language, is poorly distinguished from the rest of the animal creation. Generations and ages might roll away in silent oblivion, and the helpless savage was restrained from multiplying his race, by the wants and pursuits which confined his existence to the narrow margin of the sea-coast. But in an early period of antiquity the great body of the Arabs had emerged from this scene of misery; and as the naked wilderness could not maintain a people of hunters, they rose at once to the more secure and plentiful condition of the pastoral life. The same life is uniformly pursued by the roving tribes of the desert, and in the portrait of the modern *Bedouins*, we may trace the features of their ancestors,<sup>2</sup> who, in

<sup>1</sup> Aristotle remarks the *Icthyophagi* of the coast of Hagar (Peregrin. Maris Erythrei, p. 116, and beyond Aden, p. 135). It seems probable that the shores of the Red Sea (the largest sea) were occupied by these savages in the times, perhaps, of Egypt (but I can hardly believe that any civilisation was felt among the savages in the reign of Justinian). (Peregr. de Bell. Pagan. l. 4, c. 146.)

<sup>2</sup> See the *Specimen Historiæ Arabum* of Pocock, p. 2, 3, 85, &c. The journey of M. d'Arvieux, in 1683, is the copy of the copy of Mount Corneil, (Voyage de la Palestine, Amsterdam, 1718) exhibits a pleasing

CHAP. the age of Moses or Mahomet, dwell under  
 similar tents, and conducted their horses, and  
 camels, and sheep, to the water springs and the  
 same pastures. Our toil is lessened, and our  
 wealth is increased, by our dominion over the  
 useful animals: and the Arabian shepherd had  
 acquired the absolute possession of a faithful  
 friend and a laborious slave.\* Arabia, in the  
 opinion of the naturalist, is the genuine and  
 original country of the *locus*; the climate most  
 propitious, not indeed to the size, but to the  
 spirit and swiftness, of that generous animal.  
 The merit of the Barb, the Spanish, and the  
 English breed, is derived from a mixture of  
 Arabian blood.† The Bedouens preserve, with  
 superstitious care, the honors and the me-  
 mory of the purest race: the mares are sold at  
 a high price, but the females are seldom alien-  
 ated; and the birth of a noble foal was esteem-  
 ed, among the tribes, as a subject of joy and  
 mutual congratulation. These horses are edu-  
 cated in the tents, among the children of the  
 Arabs, with a tender familiarity, which trains

growing and perfect powers: the life of the Bedouens, which may  
 be traced from Strabo (*Histories de l'Asie*, p. 337-344) and  
 Volney, (*tom. I.* p. 245-246, the last part gives) pictures of real Syrian  
 realities.

\* Read on, by an agreement with the Anonymous article of the  
*Notes and Queries*, in the *British History of the Nation*.

† The *Arabian Mares* are *Arabians* (p. 118-119) and *Non-  
 Arabians* (p. 122-123). At the end of the sixth century, the horses of  
 Persia were taken of three kinds, those of Xerxes being and worth-  
 lessly, those of Darius most useful. The horses of Xerxes, the  
 Arabs and Persians, were generally disposed, to having less useful  
 body and less noble spirit, of Persians, *British History*, p. 229.  
 their strength was frequently to bear the weight of the saddle and the  
 rider.





## CHAP.

## I.

[RECAPITULATION]

ments, the furniture, and the tents, of the Bedouens. In the rainy seasons they consume the rare and insufficient herbage of the desert; during the heats of summer and the scarcity of winter, they remove their encampments to the arid coast, the hills of Yemen, or the neighbourhood of the Euphrates, and have often exerted the dangerous licence of visiting the banks of the Nile, and the villages of Syria and Palestine. The life of a wandering Arab is a life of danger and distress; and though sometimes, *by rapine or exchange*, he may appropriate the fruits of industry, a private citizen in Europe is in the possession of more solid and pleasing luxury, than the proudest emir, who marches in the field at the head of ten thousand horse.

Class of  
Arabs.

Yet an essential difference may be found between the hordes of Scythia and the Arabian tribes, since many of the latter were collected into towns and employed in the labours of trade and agriculture. A part of their time and industry was still devoted to the management of their cattle: they mingled in peace and war, with their brethren of the desert; and the Bedouens derived from their useful intercourse, some supply of their wants, and some rudiments of art and knowledge. Among the forty-two cities of Arabia, enumerated by Abulfeda, the most ancient and populous were situate in the happy Yemen:

\* Vid. *Maritime of Heraclea* (s. Periplo) p. 10, in not. L. Huetii. *Blau*, (*Geograph.*) observes, one hundred and sixty-four towns in Arabia Felix. The size of the towns might be small—the fact, place where situate, is large.

the towers of Summa,\* and the marvellous reservoir of Mera† were constructed by the kings of the Homerides; but their profane lustre was eclipsed by the prophetic glories of Menela' and Macra', near the Red Sea, and at the distance from each other of two hundred and seventy miles. The last of these holy places was known to the Greeks under the name of Macoraba; and the termination of the word is expressive of its greatness, which has not indeed, in the most flourishing period, exceeded the size and populousness of Maracilles. Some latent motive,

\* It is composed by Abulphola in Arabic, tom. 2, p. 34, &c. Damascus, and is still the residence of the Imam of Yaman, (Voyage de Sicé, tom. 2, p. 334-340). Mera is twenty-four parasangs from Hader, (Abulphola, p. 34), and sixty-eight from Aden, (p. 35).

† French, Specimen, p. 37; Geography Nubienne, p. 18. Meraba, or Mera, six miles in circumference, was destroyed by the legion of Adipens, (Phil. Hist. Nat. vi, 32), and has been visited in the sixth century, (Abulph. Description Arab. p. 34).

\* The ruler of yem, Madia, was appropriated, our degree, to Yaman, (the temple of the Greeks, the seat of the prophet). The distances from Madia are reckoned by Abulphola in stages, or days journey of a caravan, (p. 35) to Bahari, vi; to Hamon, xvii; to Gado, vi; to Damsque of Palmyra, xx; to Gado, xvi; to Macra, vi; from Madia to Sum, (p. 37) to Aden, xvi; to Gado, xvi days, or 412 hours (Owen's Travels, p. 475); which, according to the estimate of PAnila, (Manners Illustrata, p. 97), allows about twenty-five English miles for a day's journey. From the foot of Serapion's (Illustration, in Yaman, between Aden and Cape Fataha) to Gado, in Syria, PAn. Hist. Nat. vi, 32 compares the distances of routes. These numbers vary with time and constant facts.

\* Our notions of Merab must be drawn from the traditions of Herodotus, (Hædædæque Orientalis, p. 263-271; French, Specimen, p. 37), (28) & Abulphola, p. 11-37. As no evidence is produced to enter the city, our travellers are ill; and the most kind of Travels (Voyage de Laram, part 1, p. 480) are taken from the weightiest work of a Western traveller. Some travellers would 2000 fathoms, (Travels, tom. 2, p. 142).

CHAP. perhaps of superstition, must have impelled the  
 6. founders, in the choice of a most unpromising  
 situation. They erected their habitations of mud  
 or stone, in a plain about two miles long and one  
 mile broad, at the foot of three barren moun-  
 tains; the soil is a rock; the water even of the  
 holy well of Zamzam is bitter or brackish; the  
 pastures are remote from the city; and grass-  
 are transported along seventy miles from the  
 gardens of Tayef. The fame and spirit of the  
 Korishites, who reigned in Mecca, were con-  
 spicuous among the Arabian tribes; but their in-  
 grateful soil refused the labour of agriculture;  
 and their position was favourable to the enter-  
 prise of trade. By the sea-port of Gedda, at the  
 distance only of forty miles, they maintained an  
 easy correspondence with Abyssinia; and that  
 Christian kingdom afforded the first refuge to  
 the disciples of Mahomet. The treasures of A-  
 frica were conveyed over the peninsula to Gerrha  
 or Katiff, in the province of Bahrein, a city built,  
 as it is said, of rock-salt, by the Chaldean exiles;  
 and from thence, with the native people of the  
 Persian Gulf, they were floated on rafts to the  
 mouth of the Euphrates. Mecca is placed almost  
 at an equal distance, a month's journey, between  
 Yemen on the right, and Syria on the left hand.  
 The former was the winter, the latter the sum-  
 mer, station of her caravans; and their seasonable  
 arrival relieved the ships of India from the terri-  
 ble and troublesome navigation of the Red Sea.

<sup>1</sup> Herodotus, l. vii. p. 1115. See also of Arabia Antiqua, p. 1115. See also  
 in *Herodotus*, *Antiqua*, *Orbis*, p. 11.



in the markets of Sanna and Merab, in the harbours of Omah and Aden, the caravans of the Koraidites were laden with a precious cargo of aromatics: a supply of corn and manufactures was purchased in the fairs at Bostra and Damascus; the lucrative exchange diffused plenty and riches in the streets of Mecca; and the midst of her sons united the love of arms with the profession of merchandise.\*

The perpetual independence of the Arabs has been the theme of praise among strangers and natives; and the acts of controversy transform this singular event into a prophecy and a miracle, in favour of the posterity of Israel.† Some exceptions that can neither be dissimiled nor eluded, render this mode of reasoning as indiscreet as it is superfluous: the kingdom of Yemen has been successively subdued by the Abyssinians, the Persians, the sultans of Egypt,‡ and the Turks:‡ the holy cities of Mecca and Me-

CHAP.  
II.  
ARABIC HISTORY.

National  
independence  
lost by the  
Arabs.

\* *Moivre* speaks in numbers of people, as if they were numerous and in strength. *Arabia*, 1794, Hist. Mus. vi. 276. See *Black's* *Koran*, *Sand*, &c., p. 411; *Forster's* *Exposition*, p. 2; *O'Hanlon's* *History*, *Genet.*, p. 229; *Flaubert's* *Life of Mahomet*, p. 47; *Cassini's* *Vie de Mahomet*, *mus.*, p. 72, 73, 118, &c.

† A paradoxical doctrine of *Universal History*, vol. vi., asserts that the Hebrews discovered the truth of Christianity by the independence of the Arabs. It seems, besides the improbability of fact, to neglect the spirit of the text, *Moivre*, *Genet.*, 179, the extent of the application, and the translation of the passage.

‡ It was added, *J. B. Hist.*, by a *Notice* of the *Grand Sultan*, who *travels* in *Arabia*, or *Arabian* *History*, *Genet.*, *Genet.*, *Genet.*, p. 412. *O'Hanlon*, p. 474.

§ By the *Revelation* of *Revelation*, *J. B. Hist.*, vol. vi. 11, 1184. See *Forster's* *History of the Eastern Empire*, p. 321, 313. *The* *Forster*.

CHAP. II. did not have repeatedly bowed under a Babylonian yoke; and the Roman province of Arabia embraced the peculiar wilderness, in which Ismael and his sons must have pitched their tents in the face of their brethren. Yet these exceptions are temporary or local; the body of the nation has escaped the yoke of the most powerful monarchies: the arms of Isocrates and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia; the present sovereign of the Turks<sup>a</sup> may exercise a shadow of jurisdiction, but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke and fruitless to attack. The obvious causes of their freedom are inscribed on the character and country of the Arab. Many ages before Ma-

desert, their intrepid valour had been severely felt by their neighbours in offensive and defensive war. The patient and active virtues of a soldier are insensibly mixed in the habits and discipline of a pastoral life. The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth under the banner of the chief, is ever on horseback, and in the field, to practise the exercise of the bow, the javelin, and the simitar. The long memory of their independence is the firmest pledge of its perpetuity, and succeeding generations are animated to prove their descent, and to maintain their inheritance. Their domestic feuds are suspended on the approach of a common enemy: and in their last hostilities against the Turks, the caravan of Mecca was attacked and pillaged by fourscore thousand of the confederates. When they advance to battle, the hope of victory is in the front; in the rear, the assurance of a retreat. Their horses and camels, who in eight or ten days can perform a march of four or five hundred miles, disappear before the conqueror; the secret waters of the desert elude his search; and his victorious troops are consumed with thirst, hunger, and fatigue, in the pursuit of an invisible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude. The arms and deserts of the Bedouens are not only the safeguards of their own freedom, but the bar-

Traveller's Narrative, &c. p. 1. 2. 3. p. 200. 202, with Wooding's description of the freedom of the Mohammedan Arabs, who would not serve of themselves and the east.



## CHAP.

I.

YEMEN

riens also of the happy Arabia, whose inhabitants remote from war, are enervated by the luxury of the soil and climate. The legion of Augustus melted away in disease and insubility<sup>a</sup> and it is only by a naval power that the reduction of Yemen has been successfully attempted. When Mahomet erected his holy standard, that kingdom was a province of the Persian empire: yet seven princes of the Homerites still reigned in the mountains: and the viceroy of Chosroes was tempted to forget his distant country and his unfortunate master. The historians of the age of Justinian represent the state of the independent Arabs, who were divided by interest or affection in the long quarrel of the East: the tribe of *Qasra* was allowed to encamp on the Syrian territory: the princes of *Hira* were permitted to form a city about forty miles to the westward of the ruins of Babylon. Their service in the field was speedy and vigorous: but their friendship was venal, their faith inconstant, their rancour capricious: it was an easier task to excite than to disarm these rising barbarians: and in the familiar intercourse of war, they learned to regard and to despise the splendid weakness both of Rome and of Persia. From Mecca to the Eu-

<sup>a</sup> *Strabo*, l. xvi. p. 1121-1124. *Procopius*, Hist. vi. 26. *Strabo*, c. 12, is called near *Moffra*, and *Procopius* near *El Mansour* in the holy part of Yemen between *Merid* and the *Red Sea*. The *Qasra* tribe encamped before *Merid*, c. 12, p. 201 and the *Qasra* tribe encamped, c. 12, p. 201, of *Merid*, across the single party of *Arabs*.

<sup>b</sup> See the numerous letters of *Yemen* to *Constantinople*, p. 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.







princes of their country: but they reigned, like Pericles at Athens, or the Medici at Florence, by the opinion of their wisdom and integrity: their influence was circled with their patriarchy: and the sceptre was transferred from the womb of the prophet to a younger branch of the tribe of Koraidi. On solemn occasions they convoked the assembly of the people: and since mankind must be either compelled or persuaded to obey, the use and reputation of oratory among the ancient Arabs is the clearest evidence of public freedom.<sup>1</sup> But their simple freedom was of a very different cast from the nice and artificial machinery of the Greek and Roman republics, in which each member possessed an undivided share of the civil and political rights of the community. In the more simple state of the Arabs, the nation is free, because each of her sons disdains a base submission to the will of a master. His breast is fortified with the austere virtues of courage, patience, and sobriety: the love of independence prompts him to exercise the habits of self-command: and the fear of dishonour guards him from the meaner apprehensions of pain, of danger, and of death. The gravity and firmness of the mind is conspicuous in his outward demeanour: his speech is slow, weighty, and concise, he is seldom provoked to laughter, his only gesture is that of striking his beard, the venerable symbol

<sup>1</sup> This government resembles Aristotle's *Politeia* (book vi. of the *Politics*) describing a good French, Spanish, p. 381, 382. The sort of speech they shared only with the Persians; and the monarchs Arab would probably never imitate the simple and without hair of Demetrius.

CHAP.

I.

of ambition; and the sense of his own importance forbade him to meet his equals without levity, and his superiors without awe. The liberty of the Saracens survived their conquests: the first caliphs indulged the bold and familiar language of their subjects: they ascended the pulpit to persuade and edify the congregation: nor was it before the seat of empire was removed to the Tigris, that the Abbassides adopted the proud and pompous ceremonial of the Persian and Byzantine courts.

And were  
and pre-  
sented re-  
sponse.

In the study of nations and men we may observe the causes that render them hostile or friendly to each other, that tend to narrow or enlarge, to mollify or exasperate, the social character. The separation of the Arabs from the rest of mankind has accustomed them to consider the ideas of stranger and enemy; and the poverty of the land has introduced a maxim of parsimony, which they believe and practise to the present hour. They pretend, that in the division of the earth, the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Isaac might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived. According to the remark of Pliny, the Arabian tribes are equally addicted to theft and merchandise: the

And I must remind the reader that of Aristotle, of Aristotle, and Aristotle, by the most early authors, the ancient and genuine, and of the Arabs, which are preserved by some Arabian writers, the life of Mahomet.

caravans that traverse the desert are ransomed or pillaged: and their neighbours, since the remote times of *Mi* and *Sensuris*,<sup>a</sup> have been the victims of their rapacious spirit. If a Bedouren discovers from afar a solitary traveller, he rides furiously against him, crying, with a loud voice, "Unhappy thyself, thy wife (*my wife*) is without a garment." A ready submission entitles him to mercy; resistance will provoke the aggressor, and his own blood must expiate the blood which he pretends to shed in legitimate defence. A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a lawful and honourable war. The temper of a people thus armed against mankind, was doubly inflamed by the domestic licence of rapine, murder, and revenge. In the constitution of Europe, the right of peace and war is now confined to a small, and the actual exercise to a much smaller, list of respectable potentates; but each Arab, with impunity and renown, might point his javelin against the life of his countryman. The union of the nation consisted only in a vague resemblance of language and manners; and in each community, the jurisdiction of the magistrate was mute and impotent. Of the time of ignorance which pre-

<sup>a</sup> See the first chapter of *Jeh*, and the long roll of 4400 slaves which *Sensuris* built from *Pelissim* to *Heliopolis*, *Memorie de l'Acad. des Ins.*, t. ii. p. 675. Under the name of *Hysen*, the shepherd king, they had formerly subdued Egypt. (*Herodotus*, *Geogr. Histor.* p. 266. 107. &c.)



CHAP.  
L.  
ROMAN HISTORY

robed Mahomet, seventeen hundred battles\* are recorded by tradition: hostility was embittered with the rage of civil faction, and the ritual, in prose or verse, of an obsolete feud, was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man, at least every family, was the judge and avenger of its own cause. The nice sensibility of honour, which weighs the insult rather than the injury, shed its deadly venom on the quarrels of the Arabs: the honour of their women, and of their *beards*, is most easily wounded; an indecent action, a contemptuous word, can be expiated only by the blood of the offender: and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. A fine or compensation for murder is familiar to the barbarians of every age: but in Arabia the kinsmen of the dead are at liberty to accept the atonement, or to exercise with their own hands the law of retaliation. The refined malice of the Arabs refuses even the head of the murderer; substitutes an innocent to the guilty person, and transfers the penalty to the best and most considerable of the race by whom they have been injured. If he falls by their hands, they are exposed in their turn to the danger of reprisals, the

\* Dr. Armstrong calculates around 4200. Mr. Hume, *History of the History*, p. 111. The two hundred and sixty wars of the Arabs in Asia, the battles of the Arabs lived in the east and the west. The famous war of Hader and Esham was attended by two losses, 100,000 men, and cost 100,000 men. (Hume, *History*, p. 111.)

SWAP.

1

100

interest and principal in the bloody debt are accumulated; the individuals of either family lead a life of malice and suspicion, and fifty years may sometimes elapse before the account of vengeance be finally settled.\* This sanguinary spirit, ignorant of pity or forgiveness, has been moderated, however, by the maxims of honour, which require in every private encounter some decent equality of age and strength, of numbers and weapons. An annual festival of two, perhaps of four, months, was observed by the Arabs before the time of Mahomet, during which their swords were religiously sheathed both in foreign and domestic hostility; and this partial truce is more strongly expressive of the habits of courtesy and warlike.

5. 11. 2012

But the spirit of rapine and revenge was counterpoised by the milder influence of trade and intercourse. The solitary peninsula is encompassed by the most civilized nations of the ancient world; the merchant is the friend of mankind: and the annual caravans imported the first seeds of knowledge and politeness into the cities, and even the camps, of the desert. Whatever may be the pedigree of the Arabs, their language is derived from

They now  
will quickly  
be coming  
into the  
house.

\* The motive forces and position of the Arabs in the struggle of freedom are described by Nicholas Murrison, p. 22-23. The historical reasons of anti-Semitism may be found in the *Kaiser*, v-7, p. 71; 8-17, p. 234, with full's introduction.

<sup>1</sup> *Phaeopogon* Red. Frum. 2, v. 164 shows the two half circles that the fungus occupies. The *Arctostaphylos* was one of the more common ferns, shrubs, succulents, and tree ferns and, indeed, had in a long series of years the trunk was infested only four or five times. (Shub's Preliminary Zoogeography, p. 147-150, and Notes on the Life History of the Worms, p. 113, *Re. Court*, *Sci. Nat. Hispano-Am.* Nov. 1904, II, p. 25, 16.)





and their more elaborate compositions were addressed with energy and effect to the minds of their hearers. The genius and merit of a rising poet was celebrated by the applause of his own and the kindred tribes. A solemn banquet was prepared, and a chorus of women, striking their tymbals, and displaying the pomp of their turbans, sung in the presence of their sons and husbands the felicity of their native tribe; that a champion had now appeared to vindicate their rights; that a herald had raised his voice to immortalize their renown. The distant or hostile tribes resorted to an annual fair, which was established by the fanaticism of the first Moslems, a national assembly that must have contributed to refine and harmonize the barbarians. Thirty days were employed in the exchange, not only of corn and wine, but of eloquence and poetry. The prize was disputed by the generous emulation of the bards; the victorious performance was deposited in the archives of princes and emirs; and we may read in our own language, the seven original poems which were inscribed in letters of gold, and suspended in the temple of Mecca.\* The Arabian poets were the historians and moralists of the age; and if they sympathised with the prejudices, they inspired and crowned the virtues, of their countrymen. The indissoluble union of ge-

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I.  
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Love at  
first sight.

\* *Plough and Spade*, p. 126-127 and *Cable* (*Indian Museum*, Calcutta, vol. 1, p. 49, 46, Ser. III) vol. II, p. 117 (first series) and the *Arabian Nights* under Muhammad: the seven poems of the *Uddhar* have been published in English by Dr. William Jones: but his enormous labour in India has deprived us of his own words, for more interesting than the things and almost lost.

## CHAP.

I.

*Illustration  
of generos-  
ity.*

generosity and valour was the darling theme of their song; and when they pointed their keenest satire against a despicable race, they affirmed, in the bitterness of reproach, that 'the men knew not how to give, nor the women to deny.' The same hospitality, which was practised by Abraham and celebrated by Homer, is still renewed in the camps of the Arabs. The ferocious Bedouens, the terror of the desert, embrace, without inquiry or hesitation, the stranger who dares to confide in their honour and to enter their tent. His treatment is kind and respectful; he shares the wealth or the poverty of his host: and, after a needful repose, he is dismissed on his way, with thanks, with blessings, and perhaps with gifts. The heart and hand are more largely expanded by the wants of a brother or a friend; but the heroic acts that could deserve the public applause, must have surpassed the narrow measure of discretion and experience. A dispute had arisen, who, among the citizens of Mecca, was entitled to the prize of generosity, and a successive application was made to the three who were deemed most worthy of the trial. Aladallah, the son of Abbas, had undertaken a distant journey, and his foot was in the stirrup when he heard the voice of a suppliant,—“O son of the uncle of the apostle of God, I am a traveller and in distress.” He instantly dismounted to present the pilgrim with his camel, her rich caparison, and a purse of four thousand pieces of gold, excepting only the sword, either for its intrinsic value, or as the gift

of an honoured kinsman. The servant of Kail<sup>char</sup> informed the second suppliant that his master was asleep; but he immediately added, "Here is a purse of seven thousand pieces of gold, (it is all we have in the house), and here is an order, that will entitle you to a camel and a slave." The master, as soon as he awoke, praised and commended his faithful steward with a gentle reproof, that by respecting his slumbers he had stinted his bounty. The third of these heroes, the blind Arahah, at the hour of prayer, was supporting his steps on the shoulders of two slaves. "Alas!" he replied, "my coffers are empty; but these you may sell; if you refuse, I renounce them." At these words, pushing away the youths, he groped along the wall with his staff. The character of Hatem is the perfect model of Arabian virtue;\* he was brave and liberal, an eloquent poet and a successful robber: forty camels were roasted at his hospitable feast; and at the prayer of a suppliant enemy, he restored both the captives and the spoil. The freedom of his countrymen disdained the laws of justice: they proudly indulged the spontaneous impulse of pity and benevolence.

The religion of the Arabs,† as well as of the Indians, consisted in the worship of the sun, the

\* *Et Hattarum, Arabicorum, p. 428. — Gagnier, Vie de Mahomet, tome. iii. p. 118. East and West of Suez, Supplement, p. 25, 46, who were repeated testimonies for their liberality; and the latter is vigorously praised by an Arabian poet. — "Videtur enim esse generosus et hospitium, ut si daret ei quodlibet daretur."*

† Whistons says more he knows of the history of the ancient Arabians, may be found in *Constantinople*, p. 58, 126, 167, 184.



CHAP. I. moon, and the fixed stars; a primitive and specious mode of superstition. The bright luminaries of the sky display the visible image of a Deity: their number and distance convey to a philosophic, or even a vulgar eye, the idea of boundless space; the character of eternity is marked on these solid globes, that seem incapable of corruption or decay; the regularity of their motions may be ascribed to a principle of reason or instinct; and their real or imaginary influence encourages the vain belief that the earth and its inhabitants are the object of their peculiar care. The science of astronomy was cultivated at Babylon; but the school of the Arabs was a clear firmament and a naked plain. In their nocturnal marches, they steered by the guidance of the stars: their names, and order, and daily station, were familiar to the curiosity and devotion of the Bedouin; and he was taught by experience to divide in twenty-eight parts, the radius of the moon, and to bless the constellations who refreshed, with salutary rains, the thirst of the desert. The reign of the heavenly orbs could not be extended beyond the visible sphere; and some metaphysical powers were necessary to sustain the transmigration of souls and the resurrection of bodies: a camel was left to perish in the grave, that he might serve his master in another life; and the invocation of departed spirits implies that they were still endowed with consciousness and power. I am ignorant, and I am careless, of the blind mythology of the East.

The profound mistakes in these essays are more easily and accurately interpreted by *Sabir*, (*Præliminary Discourse*, p. 14-24); and *Assommoir* (*Œuvres*, *Œuvres*, t. II, p. 280-289) has added some valuable remarks.

lustrum; of the local deities, of the stars, the air, and the earth, of their sex or titles, their attributes or subordination. Each tribe, each family, each independent warrior, created and changed the rites and the object of his fantastic worship; but the nation, in every age, has bowed to the religion, as well as to the language, of Mecca. The genuine antiquity of the CAABA ascends beyond the Christian era: in describing the coast of the Red Sea, the Greek historian Diodorus<sup>1</sup> has remarked, between the Thamudites and the Sabæans, a famous temple, whose superior sanctity was revered by all the Arabians: the linen or silken veil, which is annually renewed by the Turkish emperor, was first offered by a pious king of the Homerites, who reigned seven hundred years before the time of Mahomet.<sup>2</sup> A tent or a cavern might suffice for the worship of the savages, but an edifice of stone and clay has been erected in its place; and the art and power of the monarchs of the East have been confined to

CHAP.

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THE CAABA

The Caaba  
or temple  
of Mecca.

<sup>1</sup> *Byzantine history*, lib. 2, c. 10, p. 211. The character and position were so strongly expressive, that I am surprised how that curious passage should have been read without notice or application. The Nile temple temple had been overlooked by Agathangiles, the Map Editor, p. 28, in Hudson, vol. 5, where Diodorus occurs in the text of the description. Was the Caaba more famous than the Egyptian? He was the Caaba built between the years of Rome 420 and 740, the date of their respective histories? (Dionysius, in Diodorus, vol. 2, Hudson, p. 72; Pausanias, *Elusian*, vol. 2, p. 170.)

<sup>2</sup> *Pausanias*, *Elusian*, p. 62, 63. From the death of Mahomet we traced to 85, from his birth to 125, years, when the Egyptian temple was built, which is now of old and still, was no more than a place of Egyptian worship, *Abulpharaj*, in *Nile*, *Mineralog.* v. 6, p. 140.

cast the simplicity of the original model.<sup>1</sup> A square tower enclosed the quadrangle of the Kaaba: a square chapel, twenty-four cubits long, twenty-three broad, and twenty-seven high: a door and a window admit the light; the double roof is supported by three pillars of wood; a spout (now of gold) discharges the rain-water, and the well-Zemzem is protected by a dome from accidental pollution. The tribe of Kureish, by fraud or force, had acquired the custody of the Kaaba: the sacerdotal office devolved through four hereditary descents to the grandfather of Mahomet; and the family of the Hashemites, from whence he sprung, was the most respectable and sacred in the eyes of their country.<sup>2</sup> The provinces of Mecca enjoyed the rights of sanctuary; and, in the last month of each year, the city and the temple were crowded with a long train of pilgrims, who presented their vows and offerings in the house of God. The sacrifices, which are now accomplished by the faithful Mussulman, were invented and practised by the superstition of the idolaters. At an awful distance they cast away their garments: seven times, with hasty steps, they encircled the Kaaba, and kissed the black stone:

<sup>1</sup> The original plan of the Kaaba, taken from a drawing copied in Paris, see *Universal History*, Art. where Taciturni brought, which Richard the Anglo-Norman translated, p. 112-113) has corrected and explained into the last edition. For the description and legend of the Kaaba, consult Taciturni, *Specimen*, p. 112-113; the Bibliotheca Orientalis of Babelius, *Casus, Regis, etiam*, Art. 1, and 10; *Presumptio*, *Monum.*, p. 114-115.

<sup>2</sup> Also, the fifth ancestor of Mahomet, must have occupied the Kaaba. A. D. 440; but the story is differently told by Ibn Khaldun, *Gen.*, in Mahomet, *cap.* 1, p. 45-46, and by Abulphida, *De N. Mahomet*, c. 6, p. 13.





CHAP. I.  
 private a public calamity: the altars of Phœnicia and Egypt, of Rome and Carthage, have been polluted with human gore: the cruel practice was long preserved among the Arabs; in the third century, a boy was annually sacrificed by the tribe of the Dumatians;<sup>1</sup> and a royal captive was piously slaughtered by the prince of the Saracens, the ally and soldier of the emperor Justinian.<sup>2</sup> A parent who drags his son to the altar, exhibits the most painful and sublime effort of fanaticism: the deed, or the intention, was sanctified by the example of saints and heroes: and the father of Mahomet himself was devoted by a rash vow, and hardly ransomed for the equivalent of an hundred camels. In the time of ignorance, the Arabs, like the Jews and Egyptians, abstained from the taste of swine's flesh;<sup>3</sup> they circum-

is disputed by the learned Sir John Macbride, *Cambr. Chron.* p. 78-79, 301-302. Newbould derives the Phœnician sacrifice from the example of Chronos; but we are ignorant whether Chronos lived here or still Abraham, or indeed whether he lived at all.

<sup>2</sup> See, for various evidence, in the reign of Procopius; but he himself is quoted in the Roman (the same) orthodox version, which A. D. 627, had been fully established. Dismantling, Dismantling of the wall, is recorded by Procopius, (Tiber. p. 37, Acton, p. 5-12), and Arab. 146, 15, 215, and may be found in d'Arvill's maps, in the mid-desert between Oudjat and Tadmeir.

<sup>3</sup> Procopius *de Bell. Persic.* l. i, c. 28; *Evangel.* l. ii, c. 71; and *Petrus. Dymoch.* p. 77, 82, cited the horses and birds of the Arab in the sixth century. The danger and concept of Mahomet, its real and rather than a fact, (*Magnum, Vie de Mahomet*, tom. i, p. 12-13).

<sup>4</sup> A full and complete document, says *Magnum*, (*Prophet.* p. 27), who copies Procopius, l. vii, c. 28, in the strange supposition, that he professed himself an Arab. The Egyptians were infected by a natural and superstitious horror for that unclean beast; (*Macbride, Cambr.* p. 255). The old Arabians have for good and just reason, the use of swine.

[H. H.]

in their children at the age of puberty: the same customs, without the censure or the precept of the Koran, have been silently transmitted to their posterity and proselytes. It has been sagaciously conjectured, that the artful legislator indulged the stubborn prejudices of his countrymen. It is more simple to believe that he adhered to the habits and opinions of his youth, without foreseeing that a practice congenial to the climate of Mecca, might become useless or inconvenient on the banks of the Danube or the Volga.

Arabia was free: the adjacent kingdoms were shaken by the storms of conquest and tyranny, and the persecuted sects fled to the happy land where they might profess what they thought, and practice what they professed. The religions of the Sabians and Magians, of the Jews and Christians, were disseminated from the Persian Gulf to the Red Sea. In remote periods of antiquity, Sabianism was diffused over Asia by the science of the Chaldeans and the arms of the Assyrians. From the observations of two thousand years, the priests and astro-

Introduction of the Sabians.

(Hirsdorf, l. c. 809) which is cancelled by the Mahomedan law, (Hirsdorf, p. 24, 25.) Chardin, or rather the *Mémoires* of Shaw Abbas, tom. ix. p. 77, 80.)

\* The Mahomedan doctors are not kind of the subject: yet they hold circumstances necessary to salvation, and even profess that Mahomet was miraculously born without a father, (Facciol. Spectemur, p. 27, 28.) See also *Encyclopædie Dictionnaire*, p. 106, 107.

† *Diogenes Laertius* (tom. i. l. 8, p. 122, 123) had met on their religion the serious but superficial glance of a Greek. Their ceremonies would be far more valuable: they had looked through the windows of externals, when they should doubt whether they were in the temple, or of the priests or of the God itself.



THAT <sup>1</sup> numbers of Babylon<sup>2</sup> dedicated the eternal laws of nature and providence. They adored the seven gods or angels who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the twelve signs of the zodiac, and the twenty-four constellations of the northern and southern hemisphere, were represented by images and talismans; the seven days of the week were dedicated to their respective deities; the Sabians prayed thrice each day; and the temple of the moon at Hiran was the term of their pilgrimage.<sup>3</sup> But the flexible genius of their faith was always ready either to teach or to learn: in the tradition of the creation, the deluge, and the patriarchs; they held a singular agreement with their Jewish captives; they appealed to the sacred books of Adam, Seth, and Enoch; and a slight infusion of the gospel has transformed the last remnant of the Polytheists into the Christians of St. John, in the territory of Basora.<sup>4</sup> The altars of Babylon were overturned

See the  
plan.

<sup>1</sup> *Supplement to the sacred Psephology of Celsus*, &c. (1761), p. 171, line 18, upon *Phrygians*, *Samos*, *Chios*, p. 171, who quoted the *Sept. Archa* &c. &c. &c. in the system. The eastern part of the Christiana destruction is the year 1122 before Christ. After the conquest of Babylon by Alexander, they were surprised, as the sequel of Aristotle, as the famous Hipparchus. What a monument in the temple of science!

<sup>2</sup> *Forced*, *Argument*, p. 116-118; *Herodotus*, *lib. 1*, *chap. 1*, p. 117-118; *Hydr.*, *de Religione*, *lib. 1*, *chap. 1*, p. 118, 119, *And*, *de Herodotus*, *lib. 1*, p. 118, 119, and *de Religione*, *lib. 1*, *chap. 1*, p. 118, 119, either earlier than qually and archaic; and the last of these various judgments, *Herodotus*, with the primitive religion of the Arabs.

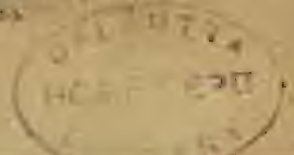
<sup>3</sup> *De Asyris*, *lib. 1*, *chap. 1*, p. 118-119, will be the position of these and other Christians, *Argument*, *lib. 1*, *chap. 1*, p. 118, 119.

by the Magians; but the injuries of the Salmi were revenged by the sword of Alexander: Persia groaned above five hundred years under a foreign yoke; and the purest disciples of Zoroaster escaped from the contagion of idolatry, and breathed with their adversaries the freedom of the desert.\* Seven hundred years before the death of Mahomet, the Jews were settled in Arabia; and a far greater multitude was expelled from the holy land in the wars of Titus and Hadrian. The industrious exiles aspired to liberty and power: they erected synagogues in the cities and castles in the wild wastes; and their gentle converts were confounded with the children of Israel, whom they resembled in the outward mark of circumcision. The Christian missionaries were still more active and successful: the Catholics asserted their universal reign; the sects whom they oppressed successively retired beyond the limits of the Roman empire; the Marcionites and the Manichæans dispersed their platonic opinions and apocryphal gospels; the churches of Yemen, and the princes of Hira and Gassan, were instructed in a pure creed by the Jacobite and Nestorian bishops.† The liberty of choice

See, iv. p. 517-518; very curious descriptions. But it is a pity that he does not take heed of an ignorant people, afraid and ashamed to follow their secret traditions.

\* The Jews were fixed in the province of Salween, Magian. See de Mahomet, tom. iii. p. 114; and mingled with the old Arabian tribes. Spenser, p. 141-142.

† The state of the Jews and Christians in Arabia described by Theophrastus Simplicius, &c. *Supplement*, p. 22, 174; *Arabia*, Harmer, *Arab. Desert*, p. 125-126; *de Medicis*, *Itinera Arabum*, p. 114-116; *Beauchamp*, *Itin. des Arabes*, tom. vi. p. 183; tom. vii. p. 280; and *ibid.*, *Preliminary Remarks*, p. 11, Art. 3<sup>e</sup> &c.



ARAB was presented to the tribes: each Arab was free to elect or to compose his private religion: and the rude superstition of his house was mingled with the sublime theology of saints and philosophers. A fundamental article of faith was inculcated by the consent of the learned strangers: the existence of one supreme God, who is exalted above the powers of heaven and earth, but who has often revealed himself to mankind by the ministry of his angels and prophets, and whose grace or justice has interrupted, by reasonable miracles, the order of nature. The most rational of the Arabs acknowledged his power, though they neglected his worship;\* and it was habit rather than conviction that still attached them to the relics of idolatry. The Jews and Christians were the people of the book: the bible was already translated into the Arabic language;† and the volume of the old testament was accepted by the consent of these implacable enemies. In the story of the Hebrew patriarchs, the Arabs were pleased to discover the fathers of their nation. They applauded the birth

\* In their offerings, it was a custom to address God by the name of the idols, not a more recent, but a more arbitrary custom. (Pocock, *Specimen*, p. 404, 405.)

† Our readers may wonder, whether Jewish or Christian, affects more power than the Koran; but the evidence of a prior translation may be fairly inferred.—1. From the perpetual practice of the Mohammedans of expounding the Hebrew bible by a paraphrase in the vulgar tongue of the country. 2. From the analogy of the Armenian Church, whose sacred books, expressly quoted by the fathers of the fifth century, who assert that the Scriptures were translated into all the Eastern languages. (Walton, *Prolegomena ad Biblia Hebraica*, p. 14, 54-55. — Stoddart, *Hist. Critique du V. et du N. Testament*, tom. i. p. 179, 181, 222-226, 229, 231, 232; tom. iv. p. 798.)



and promises of Ismael; revered the faith and virtue of Abraham; traced his pedigree and their own to the creation of the first man, and imbibed, with equal credulity, the prodigies of the holy text, and the dreams and traditions of the Jewish rabbis.

The base and plebeian origin of Mahomet is an unskilful calumny of the Christians; who exalt instead of degrading the merit of their adversary. His descent from Ismael was a national privilege or fable; but if the first steps of the pedigree are dark and doubtful, he could produce many generations of pure and genuine nobility: he sprung from the tribe of Koreish and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Caaba. The grandfather of Mahomet was Abdul Metalleh, the son of Hashem, a wealthy and generous citizen, who relieved the distress of famine with the supplies of commerce. Mecca, which had been fed by the liberality of the fathers, was saved by the courage of the son. The kingdom of Yemen was subject to the Christian princes of

\* In an ancient notice in *plinius vique quere vitem*, &c. (Hindler, Hist. Orient. p. 126). The Theophrastus, the most ancient of the Greeks, and the father of many a law, mentions that Mahomet was of the stock of Ismael, in pure genealogical terms. (Chronograph. p. 457).

\* *Abdullah* (in *Vol. Mohammed*, i. i. p. 10 and *Capitulum* (Fas de Mahomet, p. 225)) traces the popular and approved genealogy of the prophet. At Mecca, I would not dispute its authenticity; at Damascus, I will venture to observe, 1. That from Ismael to Mahomet, a period of 2500 years, they reckon thirty, instead of seventy-five generations. 2. That the modern Mohammedans are ignorant of their history and pedigree of their pedigree. (*Voyage d'Arabie*, p. 106. 1775).

(114) Abyssinians; their vassal Abrahah was provoked by an insult to avenge the honour of the cross; and the holy city was invested by a train of elephants and an army of Africans. A treaty was proposed; and in the first audience, the grandfather of Mahomet demanded the restitution of his cattle. "And why," said Abrahah, "do you not rather implore my clemency in favour of your temple, which I have threatened to destroy?" "Because," replied the intrepid chief, "the cattle is my own: the Caaba belongs to the gods, and *they* will defend their house from injury and sacrilege." The want of provisions, or the valour of the Koreish, compelled the Abyssinians to a disgraceful retreat: their discomfiture has been adorned with a miraculous flight of birds, who showered down stones on the heads of the infidels; and the deliverance was long commemorated by the era of the elephant.\* The glory of Abdol Motaleb was crowned with domestic happiness, his life was prolonged to the age of one hundred and ten years, and he became the father of six daughters and thirteen sons. His best beloved Abdallah was the most beautiful and in-

Differences  
seen at  
Mecca.

\* The end of this history, or fable, is contained in the sixth chapter of the Koran, and occupies the Preface of Vol. Mahomet, p. 18. It has translated the immortal sacrifice of Abrahah, which was by Giovanni Leone, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 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3755, 3756, 3

dest of the Arabian youth; and in the first night, when he consummated his marriage with Amina, of the noble race of the Zahrites, two hundred virgins are said to have expired of jealousy and despair. Mahomet, or more properly Moham-med, the only son of Abdallah and Amina, was born at Mecca, four years after the death of Justinian, and two months after the defeat of the Abyssinians,\* whose victory would have introduced into the Caaba the religion of the Christians. In his early infancy, he was deprived of his father, his mother, and his grandfather; his uncles were strong and numerous; and in the division of the inheritance, the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and war, Abu Taleh, the most respectable of his uncles, was the guide and guardian of his youth; in his twenty-fifth year, he entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mahomet and Cadijah; describes him as the most accomplished of the tribe of Ko-

\* The earliest coin of Abdallah, (in *Vit. v. l. p. 21* of Alexander, in the *Graeco*, 582, of *Herib. Nantz*, or *Nabonassar*, 1216, equates him up to the year 583. The old Arabian calendar is too dark and uncertain to support the *Barbedere*, (*Art. de vérifier les Dates*, p. 12) who fixes the day of the month and week deduce a new mode of calculation, and remove the birth of Mahomet to the year of Christ 570, the 13th of September. Yet this date would agree with the year 581 of the *Graeco*, which is assigned by *Elmash* (*Hist. Severus* p. 7) and *Abulpharagius*, (*Dynast.* p. 181; and *Evata Pocock's* edition. Were we to follow our chronology, it is possible that the *Chronon* period was ignorant of his exact age.





flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country: his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime; his judgment clear, rapid, and decisive. He possessed the courage both of thought and action: and, although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was educated in the bosom of the rudest race, in the use of the purest dialect of Arabia; and the fluency of his speech was corrected and enhanced by the practice of discreet and sensible silence. With these powers of eloquence, Mahomet was an illiterate barbarian: his youth had never been instructed in the arts of reading and writing;\* the common ignorance exempted him

\* Those who believe that Mahomet could read or write, are mistaken in reading what is written, with another pen, in the books, or chapters of the Koran, &c. &c. &c. These books, and the tradition of the Arabs, are admitted without doubt, by Abulfata, (de Vir. p. 101.) Geopon, (Hist. ad Abdell. p. 17.) Pausan, (Symeon, p. 131.) Bernal, (de Religione Mahomedana) p. 236, and Sale, (Preliminary Discourse, p. 42.) Mr. Warton, almost alone, denies the ignorance.





and, and that his duty compelled him to return as soon as he had disposed of the merchandise of Cadijah. In these hasty and superficial excursions, the eye of genius might discern some objects invisible to his grosser companions; some seeds of knowledge might be cast upon a fruitful soil; but his ignorance of the Syrian language must have checked his curiosity; and I cannot perceive in the life or writings of Mahomet, that his prospect was far extended beyond the limits of the Arabian world. From every region of that solitary world, the pilgrims of Mecca were annually assembled, by the calls of devotion and commerce: in the free concourse of multitudes, a simple citizen, in his native tongue, might study the political state and character of the tribes, the theory and practice of the Jews and Christians. Some useful strangers might be tempted, or forced, to implore the rights of hospitality; and the enemies of Mahomet have named the Jew, the Persian, and the Syrian monk, whom they accuse of lending their secret aid to the composition of the Koran.\* Conversation enriches the understanding, but solitude is the school of genius; and the uniformity of a work denotes the hand of a single artist. From his earliest youth, Mahomet was addicted to religious contemplation: each year, during the month of Ramadan, he withdrew from the world and from the arms of Cadijah: in

\* I was not inclined to pursue the fiction of conjurers which name the strategists assumed or suggested by the caliph of Mecca, (Koran, vi. 10, p. 123) vii. 77, p. 127, &c.) (See also the Remarks. Pichon's Life of Mahomet, p. 22-27. Gagnier's Not. de Mahomet, p. 11, 16. Marmarici, tom. ii. p. 400.) Even Prof. Hall has observed that the translation here has been misread, and that the sense lay in the heart of Arabia.

CHAP. the cave of Herra, three miles from Mecca,<sup>2</sup> he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens, but in the mind of the prophet. The faith which, under the name of *Islam*, he preached to his family and nation, is compounded of an eternal truth, and a necessary fiction. THAT THERE IS ONLY ONE GOD, AND THAT MAHOMET IS THE APOSTLE OF GOD.

One God. It is the boast of the Jewish apologists, that while the learned nations of antiquity were deluded by the fables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God. The moral attributes of Jehovah may not easily be reconciled with the standard of *human* virtue: his metaphysical qualities are darkly expressed; but each page of the Pentateuch and the Prophets is an evidence of his power: the unity of his name is inscribed on the first table of the law; and his sanctuary was never defiled by any visible image of the invisible essence. After the ruin of the temple, the faith of the Hebrew exiles was purified, fixed, and enlightened, by the spiritual devotion of the synagogue; and the authority of Mahomet will not justify his perpetual reproach, that the Jews of Mecca or Medina adored Ezra as the son of God.\* But the children of Israel had

<sup>2</sup> *Al-Bihar* de Vn. & l. p. 14. *Geogr.* tab. l. p. 122, 123. The situation of ancient Mecca is testified by Aristotle, *Geograph.* Asia. c. 40. Yet Mahomet had never read of the cave of Egips, till some Syrian merchant informed, of the latest news, where Allah conversed with Jacob, &c.

<sup>3</sup> *Koran*, v. p. 122. Al-Bukhari, and the other commentators quoted by him, adhere to the charge; but I do not understand that it is founded on the most obscure or distant tradition of the Yiddish. 378.

ceased to be a people; and the religions of the world were guilty, at least in the eyes of the prophet, of giving sons, or daughters, or companions, to the supreme God. In the rude idolatry of the Arabs, the crime is manifest and notorious; the Sabians are poorly excused by the pre-eminence of the first planet, or intelligence in their celestial hierarchy; and in the Magian system the conflict of the two principles betrays the imperfection of the conqueror. The Christians of the seventh century had insensibly relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Collyridian heretics who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess.<sup>1</sup> The mysteries of the Trinity and Incarnation appear to contradict the principle of the divine unity. In their obvious sense, they introduce three equal deities, and transform the man Jesus into the substance of the son of God;<sup>2</sup> an orthodox commentary

<sup>1</sup> Huetius, *His. Orient.* p. 221-228. The Collyridian heresy was carried from Thence to Arabia by some reason, and the women were honoured with the offerings of milk, which they offered to the goddess. This principle, that of Heretics bishop of Thence, *His. Orient.* l. vi. p. 236, and several others, may excite the reproach, Arabia however denies.

<sup>2</sup> The three gods in the Koran (ii. 4, p. 91; i. 2, p. 92) are obviously directed against the catholic mystery; but the Arabic commentators understood them as the Father, the Son, and the Virgin Mary, an inverted Trinity, worshipped, as is said, by some Arab



CHAP. will satisfy only a believing mind: intemperate  
 L. curiosity and zeal had torn the veil of the sanctu-  
 ary: and each of the oriental sects was eager  
 to confess that all, except themselves, deserved  
 the reproach of idolatry and polytheism. The  
 creed of Mahomet is free from suspicion or am-  
 biguity: and the Koran is a glorious testimony  
 to the unity of God. The prophet of Mecca  
 rejected the worship of idols and men, of stars  
 and planets, on the rational principle that what-  
 ever rises must set, that whatever is born must  
 die, that whatever is corruptible must decay  
 and perish.<sup>2</sup> In the author of the universe, his  
 rational enthusiasm confessed and adored an in-  
 finite and eternal being, without form or place,  
 without ~~time~~ or ~~duration~~, present to our most  
 secret thoughts, existing by the necessity of  
 his own nature, and deriving from himself all  
 moral and intellectual perfection. These mis-  
 tle truths, thus announced in the language  
 of the prophet,<sup>3</sup> are firmly held by his disciples,  
 and defined with metaphysical precision by the  
 interpreters of the Koran. A philosophic theist

Implied in the creed of Mahomet. *Asiatic Res.* 11, p. 140.  
 For the existence of the *Masjids* defined by the word *Hajj*, see  
 (1) in *Masjids*, vol. 1, p. 112; and he shows the mistake  
 from the word *Hajj*, the *Hajj*, which is some idolatrous  
 is of the Arabian gods, and is *Hajj* in the *gospel* of the  
 Christ in the *gospel* of the *Seven*.

<sup>2</sup> This state of thought is philosophically expressed in the  
 name of *Alone*, who opposed to *Christ* the *form* of  
 idolatry, (*Koran*, c. 6, p. 124, *Hajj*, *Seven*, vol. 1,  
 p. 124).

<sup>3</sup> See the *Koran*, particularly the second, (p. 124, the *Hajj*,  
 (p. 124, the *Hajj*, (p. 124), chapters, which presents the  
*Alone* of the *Seven*.

might subscribe the popular creed of the Mahometans : a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection ? The first principle of reason and revelation was confirmed by the voice of Mahomet : his proselytes, from India to Morocco, are distinguished by the name of *Unitarians*; and the danger of idolatry has been prevented by the interdiction of images. The doctrine of eternal decrees and absolute predestination is strictly embraced by the Mahometans; and they struggle with the common difficulties, *how to reconcile the prescience of God with the freedom and responsibility of man; how to explain the permission of evil under the reign of infinite power and infinite goodness.*

The God of nature has written his existence on all his works, and his laws in the heart of man. To restore the knowledge of the one and the practice of the other, has been the real or pretended aim of the prophets of every age; the liberality of Mahomet allowed to his predecessors the same credit which he claimed for himself; and the claim of inspiration was prolonged from the fall of Adam to the promulgation of

Mahomet  
the apostle  
of God, and  
the last of  
the prophets.

\* The most orthodox schools are translated by Cassebi (Synonymi), p. 224, 284-285; Oskay, *Notes*, of the correspondence to Ibrahim; Bollandi, *de Religione Mahometi* l. i. p. 2, 12, and Chardin, *Voyages en Perse*, vol. ii. p. 4-285. The great truth that God is without number, who is probably conceived by Mahomet (Chardin, vol. ii. p. 285) is, p. 27-28, because he could give what he does himself.

CHAP. I. the Koran.<sup>5</sup> During that period, some rays of prophetic light had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective measure of virtue and grace; three hundred and thirteen apostles were sent with a special commission to recal their country from idolatry and vice: one hundred and four volumes had been dictated by the holy spirit; and six legislators of transcendent brightness have announced to mankind the six successive revolutions of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mahomet, rise in just gradation above each other; but whoever hates or rejects any one of the prophets is numbered with the infidels. The writings of the patriarchs were extant only in the apocryphal copies of the Greeks and Syrians:<sup>6</sup> the conduct of Adam had not entitled him to the gratitude or respect of his children; the seven precepts of Noah were observed by an inferior and imperfect class of the proselytes of the synagogue;<sup>7</sup> and the memory of Abraham was obscurely re-

Must.

<sup>5</sup> Beland, *de Relig. Mahom.* l. 1, p. 11-17. See's Preliminary Discourse, p. 23-26. *Voyage de Charan*, tom. ix, p. 29-37, and 31-37, for the Persian addition. \* Ad is the tower of God. The theopneustic manner of prophesy is not an article of faith.

<sup>6</sup> For the apocryphal books of Adam, see Fabricius, *Codex Pseudepigraphon V. T.* p. 17-20; of Seth, p. 134-137; of Noah, p. 140-142. But the book of Enock is transmitted in every manner, by the quotation of the apostle St. Jude; and a long legendary fragment is attested by Symeon and Isidore.

<sup>7</sup> The seven precepts of Noah are explained by Mendheim, *Comment. Christianus*, p. 124, 160, who adopts, on this occasion, the Hebrew and Arabic of Seiden.



vored by the Sabians in his native land of Chaldaea: of the myriads of prophets, Moses and Christ alone lived and reigned; and the remnant of the inspired writings was comprised in the books of the Old and the New Testament. The miraculous story of Moses is consecrated and embellished in the Koran; and the captive Jews enjoy the secret revenge of imposing their own belief on the nations whose recent errors they deride. For the author of Christianity, the Mahometans are taught by the prophet to entertain an high and mysterious reverence.<sup>a</sup> Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed into Mary, and a Spirit proceeding from him: honourable in this world, and in the world to come; and one of those who approach near to the presence of God.<sup>b</sup> The wonders of the genuine and apocryphal gospels are profusely heaped on his head: and the Latin church has not disdained to borrow from the

<sup>a</sup> The writings of Adam, Noah, Abraham, Moses, &c. in the Bibliothèque d'Harlelot, are gaily bedecked with the festive legends of the Mahometans, who have built on the ground-work of Scripture and the Talmud.

<sup>b</sup> Koran, v. 71, p. 127, &c. i. c. 10, p. 173, &c. D'Hartebis, p. 343, &c.

<sup>c</sup> Koran, v. 2, p. 30; c. 1, p. 30. D'Hartebis, p. 338, &c.

<sup>d</sup> See the gospel of St. Thomas, or of the Indians, in the Codex Apocryphus N. T. of Fabricius, who collects the various testimonies concerning it, pp. 128-133. It was published in Greek by Chelicer, and in Arabic by Kili, who thinks are preserved very much among the Mahometans. Yet his quotations agree with the original above the words of Christ in his teacher, his living words of life, &c. (166, c. 1, p. 168, 169; c. 36, p. 195, 196; c. 54, p. 204. Chelicer, v. 2, p. 169, 167).



piety of Moses and of Christ rejoiced in the assurance of a future prophet, more illustrious than themselves: the evangetic promise of the *Pentate*, or Holy Ghost, was prefigured in the name, and accomplished in the person of Mahomet,\* the greatest and last of the apostles of God.

The Koran

The communication of ideas requires a similitude of thought and language: the discourse of a philosopher would elude without effect on the ear of a peasant; yet how minute is the distance of *their* understandings, if it be compared with the contact of an infinite and a finite mind, with the word of God expressed by the tongue or the pen of a mortal? The inspiration of the Hebrew prophets, of the apostles and evangelists of Christ, might not be incompatible with the exercise of their reason and memory; and the diversity of their genius is strongly marked in the style and composition of the books of the Old and New Testament. But Mahomet was content with a character, more humble, yet more sublime, of a simple editor: the substance of the Koran,† according to himself or his disciples, is uncreated and eternal; subsisting in the essence of the Deity, and inscribed

\* Among the prophecies of the Old and New Testament, which are perceived by the fraud or ignorance of the Mussulmans, they apply to the prophet the promise of the Pentateuch, as Comforter, which had been already usurped by the Marcionites and Manicheans. Bunsen, Hist. Critique du Manichéisme, tom. 1. p. 225, 226; and the first change of names, especially the superseding of the name of Mahomet, ibidem, tom. 1. part 2. p. 15-20.

† For the Koran, see *Allegories*, p. 462; *Alcoran*, tom. 1. p. 1-2; *Mohammed*, p. 22-47; *Rel. Philosoph.* Bunsen, p. 24-25.



CHAP. with a pen of light on the table of his everlast-  
 ing decrees. — A paper copy in a volume of silk  
 and gems, was brought down to the lowest hea-  
 ven by the angel Gahriël, who, under the Jewish  
 economy, had indeed been despatched on the  
 most important errands; and this trusty mes-  
 senger successively revealed the chapters ~~and~~  
 verses to the Arabian prophet. Instead of a  
 perpetual and perfect measure of the divine will,  
 the fragments of the Koran were produced at  
 the discretion of Mahomet; each revelation is  
 suited to the emergencies of his policy or pas-  
 sion: and all contradiction is removed by the  
 saving maxim, that any text of scripture is a-  
 brogated or modified by any subsequent passage.  
 The word of God, and of the apostle, was dili-  
 gently recorded by his disciples on palm-leaves  
 and the shoulder-bones of mutton; and the  
 pages, without order or connection, were cast  
 into a domestic chest in the custody of one of  
 his wives. Two years after the death of Ma-  
 homet, the sacred volume was collected and  
 published by his friend and successor Abu-  
 bekker: the work was revised by the caliph Ot-  
 man, in the thirtieth year of the Hegira; and  
 the various editions of the Koran assert the  
 same miraculous privilege of an uniform and in-  
 corruptible text. In the spirit of enthusiasm or  
 vanity, the prophet rests the truth of his mission  
 on the merit of his book, audaciously challenges  
 both man and angels to imitate the beauties of a  
 single page, and presumes to assert that God alone

could dictate this incomparable performance? This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture, whose ear is delighted by the music of sounds, and whose ignorance is incapable of comparing the productions of human genius.<sup>a</sup> The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country and in the same language.<sup>b</sup> If the composition of the Koran exceed the faculties of a man, to what superior intelligence should we ascribe the Iliad of Homer or the *Philippics* of Demosthenes? In all religions, the life of the

<sup>a</sup> *Koran*, c. 17, v. 20. In *Sole*, p. 214, 216. In *Masani*, p. 445.

<sup>b</sup> The merit of Arabian was overvalued, that it might be equalled or surpassed by no human pen, (*Pompeii Specimens*, p. 221, 222) and the very ill poem is too long for the translator, besides the glowing effusions of the most applauded passages, (*ibid.* 1, part. 2, p. 41-42.)

<sup>c</sup> *Origenes* (referred to as *Origenes*) is another Arabian version of Arabian poetry, (*Origenes*, de *Poet. Hebræorum* et *Poet. Arab.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

## CHAP.

## L

## CHAPTER

Founder supplies the silence of his written revelation: the sayings of Mahomet were so many lessons of truth; his actions so many examples of virtue; and the public and private memorials were preserved by his wives and companions. At the end of two hundred years, the *Sunnah* or oral law was fixed and consecrated by the labours of Al Bochari, who discriminated seven thousand two hundred and seventy-five genuine traditions from a mass of three hundred thousand reports of a more doubtful or spurious character. Each day the pious author prayed in the temple of Mecca, and performed his ablutions with the water of Zemzem; the pages were successively deposited on the pulpit, and the sepulchre of the apostle; and the work has been approved by the four orthodox sects of the *Sunnites*.\*

Success.

The mission of the ancient prophets, of Moses, and of Jesus, had been confirmed by many splendid prodigies; and Mahomet was repeatedly urged by the inhabitants of Mecca and Medina, to produce a similar evidence of his divine legation; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Korish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who re-

\* Al Bochari and A. H. 274. See *Chabert*, p. 207. 118. 207. *Chabert*, *Exp. of Mahomet*, p. 19, p. 52.



bases these signs and wonders that would depreciate the merit of faith and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal establish, beyond suspicion, the integrity of the Koran.\* The voracity of Mahomet are more ascribed than himself of his miraculous gifts, and their credulity and credulity increase as they are farther removed from the time and place of his spiritual exploits. They believe or affirm that trees want forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead; that a beam grained to him; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God.† His dream of a nocturnal journey is seriously described as a real and corporeal transaction. A mysterious animal, the Buraq, conveyed him from the temple of Mecca to that of Jerusalem: with his companion Ga-

\* See most remarkably, Klein, c. II, §. 12, 19, 17. *Polémique d'un Mahomet*, p. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

† See the *Specimens* 114, 115, 116, the text of *Al-Buraq* on p. 17; the notes of *Faruk*, p. 187-190; *d'Harcourt*, *Religions*, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

CHAP.

I.

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brief, he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven, Mahomet alone was permitted to proceed: he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart, when his shoulder was touched by the hand of God. After this familiar though important conversation, he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years.<sup>1</sup> According to another legend, the apostle confounded in a national assembly the malicious challenge of the Koreish—His resistless word split asunder the orb of the moon: the obedient planet stooped from her station in the sky, accomplished the seven revolutions round the Casbah, saluted Mahomet in the Arabian tongue, and suddenly contracting her dimensions, entered at the collar, and issued forth through the sleeve, of his shirt.<sup>2</sup>

<sup>1</sup> The singular journey is circumstantially related by Abulphata, in VII. *Magnum*, c. 19, p. 371, who wishes to think it a journey by Palestine, pp. 38-40, who suggests the possibility and by Cagnat, *op. cit.* p. 244-245, who derives, from the ancient *Al-Jaridat*, that he does this journey, as he did before the Koran. Yet the Koran, without naming either Jerusalem or Mecca, has only described two journeys: from Laa to the mountain sacred upon the eastern horizon of Arabian peninsula, (*Koran*, v. 11, v. 1, in *Masori*, *op. cit.* p. 457) & the holy's twelve hours journey. A dispute has been the subject of disputes of tradition.

<sup>2</sup> In the prophetic vision which was the ground of part for the future, Mahomet had said—Appropinquat hora et sciamus, *op. cit.* (*Koran*, x. 44, v. 1, in *Masori*, *op. cit.* p. 454). This figure of speech

The vulgar are amused with the marvellous tales; but the graves of the Mussulman doctors imitate the modesty of their master, and indulge a latitude of faith or interpretation.\* They might speciously allege, that in preaching the religion, it was needless to violate the harmony, *Equitate*; that a creed unclouded with mystery may be excused from miracles; and that the sword of Mahomet was not less potent than the rod of Moses.

The polytheist is oppressed and distracted by the variety of superstition: a thousand rites of Egyptian origin were interwoven with the essence of the Musaic law; and the spirit of the gospel had evaporated in the paganism of the church. The prophet of Mecca was tempted by prejudice, or policy, or patriotism, to sanctify the rites of the Arabians, and the custom of visiting the holy stone of the Casba. But the precepts of Mahomet himself inculcate a more simple and rational piety: prayer, fasting, and alms, are the religious duties of a Mussulman; and he is encouraged to hope, that prayer will

Precepts  
of Mahomet  
concern  
prayer,  
fasting,  
alms.

deserve to be taken as a fact, which is said to be attested by the most respectable authorities. Mahomet, *vi.* p. 440. The fact is still admitted by the Persians, *History*, *vol.* i. p. 204; and has been so frequently spun out by conjecture, (*Vie de Mahomet*, *vol.* i. p. 162-171), on the fact, as it should seem, of the tradition of the Prophet. Yet a Mahometan doctor has assigned the origin of the pretended words, *Suppl. Pers.*, *Spalden*, p. 157; and has interpreted and altered with the simple sense of the Arabic, (*Le Brasseur*, *and* *Hollander*, *Hist. Orient.*, *t.* ii. p. 302); and the silence of Aristotle is worthy of a poet and a philosopher.

\* Abulpharasi, in *Notitia*, *Dist. Arab.* p. 77; and his exception is justified in the words of *Plinius*, p. 196-198, from the great authorities.



CHAP. carry him half way to God, fasting will bring him to the door of his palace, and alms will gain him admittance.<sup>1</sup> 1. According to the tradition of the nocturnal journey, the apostle, in his personal conference with the Deity, was commanded to impose on his disciples the daily obligation of fifty prayers. By the advice of Mohammed applied for an alleviation of this intolerable burden; the number was gradually reduced to five; without any dispensation of business or pleasure, or time or place, the devotion of the faithful is repeated at day-break, at noon, in the afternoon, in the evening, and at the first watch of the night; and, in the present decay of religious fervour, our travellers are edified by the profound humility and attention of the Turks and Persians: Cleanliness is the key of prayer: the frequent lustration of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran; and a permission is formally granted to supply with sand the scarcity of water. The words and attitudes of supplication, as it is performed either sitting, or standing, or prostrate on

<sup>1</sup> The entire authentic account of these prayers, in Arabic, Persian, Syriac, and other languages, is extracted from the *Turkish and Arabian Theologies* by H. Jones, (London, 1760, 2 vols. 8vo.) and the *meditation* of the *Religious Mohammedans*, (London, 1717, 2 vols. 8vo.) and *Caussin*, (*Voyages en Perse*, tom. iv. p. 87-102.) H. Jones is a partial writer; but the Jewish, Christian, and the rest of a philosopher; and H. Jones, a judicious scholar, had travelled over the East in his youth at Utrecht. The Arabic account of *Tenakh* (*Voyages de Levant*, tom. ii. p. 223-226) is a translation of the whole of the religion of the Turks.

the ground, are prescribed by custom or authority, but the prayer is poured forth in short and fervent ejaculations; the measure of zeal is not exhausted by a tedious liturgy; and each Mussulman, for his own person, is invested with the character of a priest. Amongst the theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy, by directing the eye and the thought towards a *kohla*, or visible point of the horizon. The prophet was at first inclined to gratify the Jews by the choice of Jerusalem; but he soon returned to a more natural partiality: and five times every day the eyes of the nations at Astracan, at Fez, at Delhi, are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure; the Mahometans indifferently pray in their chamber or in the street. As a distinction from the Jews and Christians, the Friday in each week is set apart for the useful institution of public worship: the people is assembled in the mosque; and the imam, some respectable elder, ascends the pulpit, to begin the prayer and pronounce the sermon. But the Mahometan religion is destitute of priesthood or sacrifice; and the independent spirit of fanaticism looks down with contempt on the ministers and the slaves of superstition. II. The voluntary penance of the ascetics, the torment

\* Mahomet (Khal's Koran, c. 2, p. 132) reproaches the Christians with taking their prayers and sacrifices for their gods, besides God. Yet Massignol (Ferdinandus, 1821, p. 68, 72) attacks the worship, especially of the Pope, and quotes from the Koran (24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 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CHAP.

IV.

infringed by the libertine and eluded by the hypocrite: but the legislator, by whom they are enacted, cannot surely be accused of alluring his proselytes by the indulgence of their sensual appetites. III. The charity of the Mahometans descends to the animal creation; and the Koran repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mahomet, perhaps, is the only lawgiver who has defined the precise measure of charity: the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise: but the Mussulman does not accomplish the law, unless he bestows a tenth of his revenue; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a *fifth*.\* Benevolence is the foundation of justice, since we are forbid to injure those whom we are bound to assist. A prophet may reveal the secrets of heaven and of futurity; but in his moral precepts he can only repeat the lessons of our own hearts.

The two articles of belief, and the four principal duties of Islam, are guarded by rewards and punishments; and the faith of the Mussulman is

\* The justice of Alvarus (Pondanus, 1441, c. 3. 7) is completely confirmed by the accounts of the revenues of Rome. Cardinal de la Roche has given us many thousand pounds and pounds, which he has calculated on an average of 100,000,000, and he has calculated the total sum, and found that the sum of 100,000,000 is the sum of 100,000,000. The following is the sum of 100,000,000, and it is a great deal more than is to be found in the accounts of the revenues of the papacy.

is far more devoutly fixed on the event of the judgment and the last day. The prophet has not presumed to determine the moment of that awful catastrophe; though he darkly announces the signs, both in heaven and earth, which will precede the universal dissolution, when life shall be destroyed, and the order of creation shall be confounded in the primitive chaos. At the blast of the trumpet, new worlds will start into being; angels, genii, and men, will arise from the dead; and the human soul will again be united to the body. The doctrine of the resurrection was first entertained by the Egyptians;\* and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul, during a period of three thousand years. But the attempt is partial and unavailing; and it is with a more philosophic spirit that Mahomet relies on the omnipotence of the Creator, whose word can re-animate the breathless clay, and collect the innumerable atoms, that no longer retain their form or substance.† The intermediate state of the soul it is hard to decide; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense.

\* See Herodotus, d. ii. c. 123, and our learned commentator Sir John Marsham, *Itinerarium Chronologicum*, p. 44. The idea of the more ancient Egyptians (p. 114-115) is an elaborate sketch of the inferior regions, as they were painted by the story of the Egyptians and Greeks, of the poets and philosophers of antiquity.

† The Koran (c. ii. p. 220, *Surat* of Isak, p. 23) of Mahmud, p. 27 contains an Egyptian maxim, which asserted the immortality, and confirmed the faith, of Abraham.

CHAP.

I.

Hell and  
paradise.

The reunion of the soul and body will be followed by the final judgment of mankind; and, in his copy of the Magian picture, the prophet has too faithfully represented the forms of proceeding, and even the show and successful operations of an earthly tribunal. By his intolerant adversaries he is upbraided for extending, even to themselves, the hope of salvation; for asserting the blackest heresy, that every man who believes in God, and accomplishes good works, may expect in the last day a favourable sentence. Such rational indifference is ill adapted to the character of a fanatic; nor is it probable that a messenger from heaven should depreciate the value and necessity of his own revelation. In the idiom of the Koran,\* the belief of God is inseparable from that of Mahomet; the good works are those which he has enjoined; and the two qualifications imply the profession of Islam, to which all nations and all sects are equally invited. Their spiritual blindness, though excused by ignorance and crowned with virtue, will be scourged with everlasting torments; and the tears which Mahomet shed over the tomb of his mother, for whom he was forbidden to pray, display a striking contrast of humanity and enthusiasm.† The doom of the in-

\* The sacred Record has demonstrated, that Mahomet deemed all unbelievers, the heathen, Magians, &c. p. 175-181; that neither will he be fairly cited, p. 186-189; that paradise was not a place, but a dispersed blessing, p. 194-201; and that women's souls are lost, ibid. pp. 202-209.

† At Baidah, aged 54, having, as it is said, p. 182. The sacred copy of an infidel's legend, as justified, speaking of Mahomet, by the story of a prophet, that the angels of Abraham's wife reported his own father as an enemy of God. Yet differently, the same, p. 5. v. 119; Mahomet, tom. 6, p. 117, but again, p. 118.



## CHAP.

fidelity is common: the measure of their guilt and punishment is determined by the degree of evidence which they have rejected, by the magnitude of the errors which they have entertained: the eternal mansions of the Christians, the Jews, the Sabians, the Magians, and the idolaters, are sunk below each other in the abyss; and the lowest hell is reserved for the faithless hypocrites who have assumed the mask of religion. After the greater part of mankind has been condemned for their opinions, the true believers only will be judged by their actions. The good and evil of each Mussulman will be accurately weighed in a real or allegorical balance, and a singular mode of compensation will be allowed for the payment of injuries: the aggressor will refund an equivalent to his own good actions, for the benefit of the person whom he has wronged: and if he should be destitute of any moral property, the weight of his sins will be loaded with an adequate share of the demerits of the sufferer. According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised, that all his disciples, whatever may be their sins, shall be saved, by their own faith and his intercession, from eternal damnation. It is not surprising that superstition should act most powerfully

on the flows of her veins; since the human faculty can paint with more energy the misery than the bliss of a future life. With the two simple elements of darkness and fire, we create a sensation of pain, which may be aggravated to an infinite degree by the idea of endless duration. But the same idea operates with an opposite effect on the continuity of pleasure; and too much of our present enjoyment is obtained from the relief or the comparison of evil. It is natural enough that an Arabian prophet should dwell with rapture on the groves, the fountains, and the rivers, of paradise; but instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he kingly celebrates the pearls and diamonds, the robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants, and the whole train of sensual and costly luxury, which becomes indulgent to the owner, even in the short period of this mortal life. Seventy-two hours, or black-eyed girls, of resplendent beauty, blushing youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased an hundred fold, to render him worthy of his felicity. Notwithstanding a vulgar prejudice, the gates of heaven will be open to both sexes; but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity, by the suspicion of an everlasting marriage. The image of a carnal paradise has provoked the indignation,

CHAP.

I.

Mahomet's

perhaps the envy, of the monks: they disclaim against the impure religion of Mahomet; and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran: unless would be the resurrection of the body, unless it were restored to the possession and exercise of its wisest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man. Yet the joys of the Mahometan paradise will not be confined to the indulgence of luxury and appetite; and the prophet has expressly declared, that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the latitude of the divine vision.\*

Mahomet's  
precepts  
as Movers,  
A. D. 660.

The first and most arduous conquests of Mahomet<sup>b</sup> were those of his wife, his servant, his

\* For the day of judgment, hell, paradise, &c. consult the Koran, *in. 4.* v. 24, c. 46, 78, &c., with Movers's translation, his *introduction*, (in his notes) and in the *Preface*, *part II.* p. 74, 124, 127, *Book 4* of Herbelot, (*Catéchisme des Indes*, p. 206, 213), *Book 4.* pp. 47-48, and *Sale*, pp. 70-101. The original ideas of the Magi are clearly and distinctly explored by these authors. Dr. Hyde, (*Orig. Religiones Persarum*, v. 22, p. 407-417, *Opera*, 1706). In the articles of Mahomet, Bayle has shown how sufficiently wit and philosophy support the absence of genuine information.

<sup>b</sup> Before I enter on the history of the prophet, it is incumbent on me to produce my evidence. The Latin, French, and English editions of the Koran, are preceded by historical dissertations, and the three introductions, Movers's, (*tom. 1.* p. 16-22), Herbelot, (*tom. 1.* p. 1-218), and Sale, (*Prefatory Discourse*, p. 55-56), had accurately studied the language and character of their authors. Two professed lists of Mahomet have been composed by Dr. Pridmore (*Life of Mahomet*, seventh edition, London, 1778, in 4to) and the most re-





CHAP. 20. they repeated the fundamental creed,—  
 1. "There is but one God, and Mahomet is his  
 apostle of God;" and their faith, even in this  
 life, was rewarded with riches and honours, with  
 the command of armies and the government of  
 kingdoms. Three years were silently employed  
 in the conversion of fourteen proselytes, the first  
 fruits of his mission: but in the fourth year he  
 assumed the prophetic office, and resolving to  
 impart to his family the light of divine truth, he  
 prepared a banquet, a lamb, as it is said, and a  
 bowl of milk, for the entertainment of forty guests  
 of the race of Hashem. "Friends and kinsmen,"  
 said Mahomet to the assembly, "I offer you,  
 " and I alone can offer, the most precious of  
 " gifts, the treasures of this world and of the  
 " world to come. God has commanded me to  
 " call you to his service. Who among you will  
 " support my burden? Who among you will  
 " be my companion and my vizir?" No an-  
 swer was returned, till the silence of astonish-  
 ment, and doubt, and contempt, was at length  
 broken by the impatient courage of Ali, a youth  
 in the fourteenth year of his age. "O prophet,  
 " I am the man: whosoever rises against thee, I  
 " will dash out his teeth, tear out his eyes, break  
 " his legs, rip up his belly. O prophet, I will  
 " be thy vizir over them." Mahomet accepted  
 his offer with transport, and Abu Taleb was in-

\* *Feyrouz, parfir, bagdad, near feyrouz*, and the phalanx above was  
 considered by the ancients to be the pillar of the world, (Géog. v.  
 N. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 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nically exhorted to respect the superior dignity of his son. In a more serious tone, the father of Ali advised his nephew to relinquish his impardonable design. "Spare your remonstrances," replied the intrepid fanatic to his uncle and benefactor: "if they should place the sun on my right hand and the moon on my left, they should not divert me from my course." He persevered ten years in the exercise of his mission; and the religion which has overspread the East and the West, advanced with a slow and painful progress within the walls of Mecca. Yet Mahomet enjoyed the satisfaction of beholding the increase of his infant congregation of enthusiasts, who revered him as a prophet, and to whom he seasonably dispensed the spiritual nourishment of the Koran. The number of proselytes may be esteemed by the absence of eighty-three men and eighteen women, who retired to Ethiopia in the seventh year of his mission; and his party was fortified by the timely conversion of his uncle, Haima, and of the fierce and inflexible Omar, who signified in the cause of Islam the same zeal which he had exerted for its destruction. Nor was the clarity of Mahomet confined to the tribe of Kuraish or the precincts of Mecca; on solemn festivals in the days of pilgrimage, he frequented the Caaba, accosted the strangers of every tribe, and urged, both in private converse and public discourse, the belief and worship of a sole deity. Conscious of his reason and of his weakness, he asserted the liberty of con-



CH. 47. science, and disclaimed the use of religious violence:<sup>1</sup> but he called the Arabs to repentance, and conjured them to remember the ancient idolators of Ad and Thamud, whom the divine justice had swept away from the face of the earth.<sup>2</sup>

It is opposed  
by the Ko-  
rish,  
A. D. 612-  
622.

The people of Mecca was hardened in their unbelief by superstition and envy. The elders of the city, the uncles of the prophet, affected to despise the presumption of an orphan, the reformer of his country: the pious emotions of Mahomet in the Caaba were answered by the clamours of Abu Taleb. "Citizens and pilgrims, listen not to the tempter, hearken not to his impious novelties. Stand fast in the worship of Al Lat and Al Uzrah." Yet the son of Abdallah was ever dear to the aged chief: and he protected the fame and person of his nephew against the assaults of the Kinsmen, who had long been jealous of the pre-eminence of the family of Hashem. Their malice was coloured with the pretence of religion: in the age of Job, the crime of impiety was punished by the Arabian

<sup>1</sup> The passages of the Koran in behalf of toleration, are strong and numerous: A. D. 241; c. 10, 179; c. 17, 31; c. 43, 151 & 10, 29; c. 38, 21, 84, with the verse of *Shu'arab* and *Salah*. This character alone may greatly soften the reader of the Koran, whether a Christian or a Jew, who is accused at Mecca or Medina.

<sup>2</sup> See the Koran (quoted) and especially c. 7, p. 178, 179, 180, and the tradition of the Arabs (Gieseler, *Specimen*, p. 32-37). The names of the tribe of Thamud, is the name of the ordinary stables, with claim to the history between Mecca and Damascus, (Gieseler, *Arabian* Dialects, p. 42, 44), and may be probably ascribed to the Troglodytes of the primitive world, (Michaelis, *ad Levitic. de Fide*, Hebrews p. 131-134; Kiepert's *ant. des Egyptiens*, tom. 6, p. 86, 87).

magistrate;\* and Mahomet was guilty of deserting and denying the national deities. But so loose was the policy of Mecca, that the leaders of the Korreish, instead of treating a criminal, were compelled to employ the measures of persuasion or violence. They repeatedly addressed Abu Taleh in the style of reproach and menace. "Thy nephew reviles our religion; he accuses our wise forefathers of ignorance and folly; silence him quickly, lest he kindle tumult and discord in the city. If he perseveres, we shall draw our swords against him and his adherents, and thou wilt be responsible for the blood of thy fellow-citizens." The weight and moderation of Abu Taleh stilled the violence of religious faction; the most helpless or timid of the disciples retired to Ethiopia, and the prophet withdrew himself to various places of strength in the town and country. As he was still supported by his family, the rest of the tribe of Korreish engaged themselves to renounce all intercourse with the children of Hashem, neither to buy nor sell, neither to marry nor to give in marriage, but to pursue them with implacable enmity, till they should deliver the person of Mahomet to the justice of the gods. The decree was suspended in the Caaba before the eyes of the nation; the messengers of the Korreish pursued the Mussulman exiles in the heart of Africa:

\* In the story of Job, the value of inquiry was provided by the Arabian merchants, in II. v. 28, 27, 24. I shall fix it respectively, see Paul Hübner, p. 603, 621, edit. Meuschen; and report of a late professor in the university of Oxford, p. 15-17, who justifies and explains this patriarchal regulation.

CHAP.

I.

they besieged the prophet and his most faithful followers, intercepted their water, and inflamed their mutual animosity by the retaliation of injuries and insults. A doubtful truce restored the appearances of concord, till the death of Abu Talib abandoned Mahomet to the power of his enemies, at the moment when he was deprived of his domestic comforts by the loss of his faithful and generous Cousin. — Abu Soffian, the chief of the branch of Omeyyah, succeeded to the principality of the republic of Mecca. A zealous votary of the idols, a mortal foe of the line of Hashem, he convened an assembly of the Koreishites and their allies, to decide the fate of the apostle. His imprisonment might provoke the despair of his enthusiasts; and the exile of an eloquent and popular statesman would diffuse the mischief through the provinces of Arabia. His death was resolved; and they agreed that a sword from each tribe should be hurled in his heart, to divide the guilt of his blood, and battle the vengeance of the Hashemites. An angel or a spy revealed their conspiracy; and flight was the only resource of Mahomet.\* At the dead of night, accompanied by his friend Abubeker, he silently escaped from his house: the assassins watched at the door; but they were deceived by the figure of Ali, who reposed on the bed, and was covered with the green vestment of the apostle. The Koreish respected the piety of the heroic youth: but some verses of Ali, which are still extant, exhibit an interesting

and derived  
from Me-  
cca.  
A. D. 632.

\* D'Herbelot, *Biblioth. Orient.* p. 412. He gives a particular description of the flight of Mahomet.



CHAR.  
L.  
continued.

picture of his anxiety, his tenderness, and his religious confidence. These days Mahomet and his companion were concealed in the cave of Thaur, at the distance of a league from Mecca; and in the close of each evening, they received from the son and daughter of Abubeker, a secret supply of intelligence and food. The diligence of the Korajsh explored every haunt in the neighbourhood of the city; they arrived at the entrance of the cavern; but the providential descent of a spider's web and a pigeon's nest, is supposed to convince them that the place was solitary and inviolate. "We are only two," said the trembling Abubeker. "There is a third," replied the prophet: "it is God himself." No sooner was the pursuit abated, than the two fugitives issued from the rock, and mounted their camels: on the road to Medina, they were overtaken by the emissaries of the Korajsh; they redeemed themselves with prayers and promises from their hands. In this eventful moment, the lance of an Arab might have changed the history of the world. The flight of the prophet from Mecca to Medina has fixed the memorable era of the *Hegira*,\* which, at the end of twelve centuries, still dis-

\* The *Hegira* was instituted by Omer, the second caliph, to denote the era of the migration of the Christians to Arabia, p. 244, and properly commenced six months days after midnight of Muharram, with the loss of Meccah, on first day of that Arabian year which coincides with Friday July 10. A. D. 622. (Abulphida, *Vit. Mahomet*, c. 22, 23, p. 244; and *Geograph. Hist.* of *Barth. Hæd.* Specimen *Arabum*, Ed. 16. p. 5. 124. 245.)

CRIST. eliminates the lunar years of the Mahometan nations.<sup>1</sup>

Harvard

in 1870

of Medina

A. D. 1870

The religion of the Karan might have perished in its cradle, had not Medina embraced with faith and reverence the holy outcasts of Mecca. Medina, or *theshly*, known under the name of Yathrib, before it was sanctified by the shrine of the prophet, was divided between the tribes of the Chaigites and the Awites, whose hereditary feud was rekindled by the slightest provocation: two colonies of Jews, who bore a sacerdotal race, were their lamble allies, and without converting the Arabs, they introduced the taste of science and religion, which distinguished Medina as the city of the book. Some of her noblest citizens, in a pilgrimage to the Kaaba, were converted by the preaching of Mahomet; on their return they diffused the belief of God and his prophet, and the new alliance was ratified by three disputes in two secret and nocturnal interviews on a hill in the suburbs of Mecca. To the first, ten Chaigites and ten Awites united in faith and love, propagated in the name of their wives, their children, and their absent brethren, that they would for ever profess the creed, and observe the precepts, of the Karan. The second was a political association, the first vital spark of the empire of the

<sup>1</sup> *Medina's* etc. from the *Journal of the History of the People of Arabia* by D. H. and Company, 1870, pp. 124-127, 252-253. The second part is 127-128 & reaches 1870, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

CHAP.

L.

BOOKS.

Sons<sup>2</sup>. Seventy-three men and two women of Medina held a solemn conference with Mahomet, his kinsmen, and his disciples; and pledged themselves to each other by a mutual oath of fidelity. They promised in the name of the city, that if he should be furnished, they would receive him as a confederate; obey him as a leader, and defend him to the last extremity, like their wives and children. "But if you are recalled by your country," they asked with a flattering anxiety, "will you not abandon your new allies?" "All things," replied Mahomet with a smile, "are now common between us; your blood is as my blood, your ruin as my ruin. We are bound to each other by the ties of honour and interest. I am your friend, and the enemy of your foes." "But if we are killed in your service, what," exclaimed the deputies of Medina, "will be our reward?" "Paradise," replied the prophet. "Stretch forth thy hand." He stretched it forth, and they reiterated the oath of allegiance and fidelity. Their treaty was ratified by the people, who unanimously embraced the profession of Islam: they rejoiced in the exile of the apostle, but they trembled for his safety, and impatiently expected his arrival. After a perilous and rapid journey along the sea-coast, he halted at Bada, two miles from the city, and made his public entry into Medina, seven days after his flight from Mecca. Five hun-

<sup>2</sup> The early biography of Mahomet is recorded by Abul-Fazl (p. 123, 124, 125, and Dehsheri, (1798, 4. p. 344) and 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



CHAP.

II

deed of the citizens advanced to meet him: he was hailed with acclamations of loyalty and devotion; Mahomet was mounted on a she-camel, an umbrella shaded his head, and a turban was unfurled before him to supply the deficiency of a standard. His bravest disciples, who had been scattered by the storm, assembled round his person: and the equal, though various, merit of the Moslems was distinguished by the names of *Mohaggyrians* and *Ansars*, the fugitives of Mecca, and the auxiliaries of Medina. To eradicate the seeds of jealousy, Mahomet judiciously coupled his principal followers with the rights and obligations of brethren; and when Ali found himself without a peer, the prophet tenderly declared, that he would be the companion and brother of the noble youth. The expedient was crowned with success; the holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity. Once only the concord was slightly ruffled by an accidental quarrel; a patriot of Medina arraigned the insolence of the strangers, but the hint of their expulsion was heard with abhorrence, and his own son most eagerly offered to lay at the apostle's feet the head of his father.

His regal  
dignity,  
A. D. 622.  
623.

From his establishment at Medina, Mahomet assumed the exercise of the regal and sacerdotal office; and it was impious to appeal from a judge whose decrees were inspired by the divine wisdom. A small portion of ground, the patrimony of two

orphan, was acquired by gift or purchase;\* on this chosen spot, he built an house and a mosque, more venerable in their rude simplicity than the palaces and temples of the Assyrian caliph. His seal of gold, or silver, was inscribed with the apostolic title: when he prayed and preached in the weekly assembly, he leaned against the trunk of a palm tree; and it was long before he indulged himself in the use of a chair or pulpit of rough timber.† After a reign of six years, fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance; and their chief repented the assurance of protection till the death of the last member, or the final dissolution of the party. It was in the same camp that the deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, an hour that dropt on the ground, the refuse water of his lustrations, as if they participated in some degree of the prophetic virtue. “I have

\* *History of the Caliph Abdallah*, p. 84, relates the tradition of the prophet, who bestowed a two-year orphan, the son of a merchant, a *yeurch*, which he drew from the Dispensary under Constantine, transported in Africa before the year 1120; but the French Editors did Abdallah, p. 22, has shown that they were deceived by the word *Al-Nargh*, which signifies, in this place, not an *ancient* vessel, but a *small* tube of Kish. The obsolete state of the ground is described by *Abul-Fida*, and the worthy interpreter has proved from *Al-Bukhari*, the title of a person from *Al-Jahila*, who lay purchase, and from *Abul-Fida* Joseph, the payment of the money by the merchant *Abdallah*. On these grounds the prophet must be *supposed* acquired.

† *Al-Bukhari* cited *Diogenes*, *lib. 2*, p. 286, 287, describes the great and public, as two venerable relics of the apostle of God; and the particular of the relic is taken from *Abdallah*, *in* 44, p. 371.

CHAP.  
I.  
SECTION I.

"born," said he, — the Champion of Persia and the Caesar of Rome, but never did I behold a King among his subjects like Mahomet among his companions. The devout fervour of enthusiasm acts with more energy and truth than the cold and formal scrillity of courts.

The  
first  
step  
was  
to  
secure  
the  
subjects

To the state of nature every man has a right to defend, by force of arms, his person and his possessions; to resist, or even to prevent, the violence of his enemies, and to extend his hostilities to a reasonable measure of satisfaction and retribution. In the free society of the Arabs, the duties of subject and citizen imposed a feeble restraint; and Mahomet, in the exercise of a peaceful and benevolent mission, had been despised and banished by the legation of his countrymen. The choice of an independent people had exalted the fugitive of Mecca to the rank of a sovereign; and he was invested with the just prerogative of forming alliances, and of waging offensive or defensive war. The imperfection of human rights was supplied and armed by the plenitude of divine power: the prophet of Medina assumed, in his new revelation, a firmer and more sanguinary tone, who he proves that his former moderation was the effect of weakness; the gates of paradise had been tried, the spirit of Calvariness was elapsed, and he was now commanded to propagate his religion

\* The eight and 9th chapters of the Koran are the famous and most religious; and Mahomet (Ferdinand, vol. ix. p. 254) has brought with these books some alterations upon the public law of the empire.



by the sword, to destroy the monuments of idolatry; and, without regarding the vicinity of days or months, to pursue the unbelieving nations of the earth. The same bloody precepts, so repeatedly inculcated in the Koran, are ascribed by the author to the Pentateuch and the Gospel. But the mild tenor of the evangelic style may explain an analogous text, that Jesus did not bring peace on the earth, but a sword. His patient and benignant virtues should not be confounded with the intolerant zeal of princes and bishops, who have disgraced the name of his disciples. In the prosecution of religious war, Mahomet might appeal with more propriety to the example of Moses, of the judges and the kings of Israel. The military laws of the Hebrews are still more rigid than those of the Arabian legislator. The Lord of hosts marched in person before the Jews: if a city resisted their summons, the males, without distinction, were put to the sword: the seven nations of Canaan were devoted to destruction; and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive. The fair option of friendship, or submission, or battle, was proposed to the enemies of Mahomet. If they professed the creed of Islam, they were admitted to all the temporal and spiritual benefits of his peninsula

<sup>1</sup> This is, of course, the character of *Thymus serpyllifolius*, which is generally common in England. *Boyle, Agric. &c.* (and with many other plants) treated by the genus *Thymus* of the present day. But the identity, as well as the nature of *Thymus* *serpyllifolius*, have been thus long ascertained with accuracy and certainty. *Boyle's Preliminary Dissertation*, p. 142, 143.

CHAP. L  
disciples, and marched under the same banner to extend the religion which they had embraced. The eloquence of the prophet was decided by his interest; yet he seldom trampled on a prostrate enemy; and he seems to promise, that, on the payment of a tribute, the least guilty of his unbelieving subjects might be indulged in their worship, or at least in their imperfect faith. In the first months of his reign, he practised the lessons of holy warfare, and displayed his white banner before the gates of Meclum: the martial apostle fought in person at nine battles or sieges;<sup>1</sup> and fifty enterprises of war were achieved in ten years by himself or his lieutenants. The Arab continued to unite the professions of a merchant and a robber; and his petty excursions for the defence, or the attack of a caravan insensibly prepared his troops for the conquest of Arabia. The distribution of the spoil was regulated by a *dhim* law;<sup>2</sup> the whole was faithfully collected in one common mass: a fifth of the gold and silver, the prisoners and cattle, the moveables and immovables, was reserved by the prophet for pious and charitable uses; the remainder was shared in unequal portions, by the soldiers who had obtained the victory or guarded the camp: the rewards of

<sup>1</sup> *As-Sirah*, in *Tal. Mojam*, p. 124. The prophet attacked at the periods mentioned of nine persons, whose names, with the place of their birth, a spouse and three sons, were thirteen; were captured, and two followers, *As-Sirah*, tom. ii, p. 326-328, a black large white standard, a black banner, &c. 324, seventy horses, &c. 325, &c. Two of his married apostles are rewarded by traditions, *As-Sirah*, tom. ii, p. 38, 327.

<sup>2</sup> The *dhim* subject to *Imam* *Abul* *Mohammed* *Al* *Mahdi* is explained in a separate dissertation by the learned *Richard*, *Observations* *Moh* *Al* *Imam*, tom. iii, *Discert.* *v.*, p. 3-23.

the slain devolved to their widows and orphans; and the increase of cavalry was encouraged by the allotment of a double share to the horse and to the man. From all sides the moving Arabs were attracted to the standard of religion and plunder: the apostle sanctified the licence of embracing the female captives as their wives or concubines; and the enjoyment of wealth and beauty was a foretaste of the joys of paradise prepared for the vallant martyrs of the faith. "The sword," says Mahomet, "is the key of heaven and of hell: a drop of blood shed in the cause of God, a right spent in arms, is of more avail than two months of fasting or prayer: whoever falls in battle, his sins are forgiven: at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim." The intrepid souls of the Arabs were fired with enthusiasm: the picture of the invisible world was strongly painted on their imaginations; and the death which they had always despised became an object of hope and desire. The Koran inculcates, in the most absolute sense, the tenets of fate and predestination, which would extinguish both industry and virtue, if the actions of man were governed by his speculative belief. Yet their influence in every age has excited the courage of the Saracens and Turks. The first companions of Mahomet advanced to battle with a fearless confidence: there is no danger where there is no chance: they were ordained to perish in their



CHAP. heids; or they were safe and invaluable amidst  
 the darts of the enemy.\*

It is probable  
 that the  
 Arabs were  
 against the  
 Korish of  
 Mecca.

Perhaps the Korish would have been content with the slight of Mahomet; had they not been provoked and alarmed by the vengeance of his enemies, who could intercept their Syrian trade as it passed and repassed through the territory of Mecca. Also Sophian himself, with only thirty or forty followers, conducted a wealthy caravan of a thousand camels: the fortune or destiny of his march escaped the vigilance of Mahomet; but the chief of the Korish was informed that the holy robbers were placed in ambush to wait his return. He despatched a messenger to his brethren of Mecca, and they were roused, by the fear of losing their merchandise and their provisions, unless they listened to his call with the military force of the city. The sacred band of Mahomet was formed of three hundred and thirteen Meccans, of whom seventy-seven were fugitives, and the rest auxiliaries: they mounted by turns a train of seventy camels, (the camels of Yathrib were formidable in war) but such was the poverty of his first disciples, that only two could appear on horseback in the field.<sup>b</sup> In the fertile and famous vale of He-

\* The doctrine of absolute prohibition, as which the collection may approach each other, is exactly expressed in the Koran, Sur. 2, p. 22, Sur. 5, p. 39, Sur. 5, p. 40, and the sense of Sur. 5, p. 41, which shows of Mahomet's. See also Sur. 5, p. 41, and Sur. 5, p. 42. (Psalms, Psalms, p. 100) and the expression of the Koran, and the sense of the Koran, the meaning of the Koran, the meaning of the Koran.

<sup>b</sup> All Mahomet's first disciples, Sur. 5, p. 41, and the sense of the Koran, the meaning of the Koran, the meaning of the Koran.



CHAP. L His eye was fixed on the field of battle: the Mussulmans fainted and were pressed: in that decisive moment the prophet started from his throne, mounted his horse, and cast a handful of sand into the air. "Let their faces be covered with confusion." Both armies heard the thunder of his voice: their fancy beheld the angelic warriors; the Korish trembled and fled: seventy of the bravest were slain; and seventy captives adorned the first victory of the faithful. The dead bodies of the Korish were despoiled and insulted; two of the most obnoxious prisoners were punished with death; and the ransom of the others, four thousand drams of silver, compensated in some degree the escape of the caravan. But it was in vain that the camels of Abu Sophian explored a new road through the desert and along the Euphrates: they were overtaken by the diligence of the Mussulmans; and wealthy must have been the prize, if twenty thousand drams could be set apart for the fifth of the apostle. The resentment of the public and private loss stimulated Abu Sophian to collect a body of three thousand men, seven hundred of whom were armed with cuirasses, and two hundred were mounted on horseback; three thousand camels attended his march; and his wife

\* The loose expressions of the *Koran* (iv. 8, p. 124, 124; v. 8, p. 125) allow the commentators to distribute between the numbers of 1,000, 1000, or 10000 men; and the number of three might either be the slaughter of seventy of the Korish, (Mogham, *Almoran*, tom. ii. p. 121.) Yet the same authors declare, that this angelic host was not visible to any mortal eye, (Mogham, p. 121.) They seem on the whole, iv. 8, 124, to add three, but "God," &c. (Mogham, *Almoran*, tom. ii. p. 121, 122.)



CHAP.

I.

OF OHUD.

A. D. 623.

Henda, with fifteen matrons of Mecca, incessantly sounded their timbrels to animate the troops, and to magnify the greatness of Hubal, the most popular deity of the Caba. The standard of God and Mahomet was upheld by nine hundred and fifty believers: the disproportion of numbers was not more alarming than in the field of Beder; and their presumption of victory prevailed against the divine and human sense of the apostle. The second battle was fought on mount Ohud, six miles to the north of Medina: the Koreish advanced in the form of a crescent; and the right wing of cavalry was led by Caled, the fiercest and most successful of the Arabian warriors. The troops of Mahomet were skillfully posted on the declivity of a hill; and their rear was guarded by a detachment of fifty archers. The weight of their charge impelled and broke the centre of the idolaters; but in the pursuit they lost the advantage of their ground: the archers deserted their stations: the Mussulmans were tempted by the spoil, disobeyed their general, and disordered their ranks. The intrepid Caled, wheeling his cavalry on their flank and rear, exclaimed, with a loud voice, that Mahomet was slain. He was indeed wounded in the face with a javelin: two of his teeth were shattered with a stone; yet, in the midst of tumult and dismay, he reproached the infidels with the murder of a prophet; and blessed the friendly hand that stained his blood, and conveyed him to a place of safety. Seventy martyrs died for the sake of the people: they fell, said the apostle,

<sup>1</sup> See page 22, of the notes to p. 87.

CHAP. in pairs, each brother embracing his brother's com-  
 panion;\* their bolles were undressed by the in-  
 human females of Meera; and the wife of Abu  
 Saphan tasted the entrails of Hamza, the uncle  
 of Mahomet. They might applaud these supersti-  
 tion and entice their fury; but the Mussulmans  
 were ill-fitted in the field, and the Keraich wanted  
 strength or courage to undertake the siege of Me-  
 dina. It was attacked the ensuing year by an  
 army of ten thousand enemies; and this third ex-  
 pedition is variously named from the manner,  
 which marched under the banner of Abu Saphan,  
 from the *distich* which was drawn before the city,  
 and a camp of three thousand Mussulmans. The  
 pride of Mahomet declined a general engage-  
 ment: the valour of Ali was signalized in single  
 combats; and the year was protracted twenty days,  
 till the final separation of the confederates. A tem-  
 pest of wind, rain, and hail, overturned their tents:  
 the private quarrels were fomented by an insidi-  
 ous adversary; and the Keraich deserted by their  
 allies, no longer hoped to subvert the throne, or to  
 check the conquests of their hereditary exile.

The an-  
 nuals, or  
 the distich,  
 A. D. 632.

Mahomet  
 gathered  
 the Jews  
 of Arabia  
 A. D. 632-  
 633.

The choice of Jerusalem for the first keddah of  
 prayer discovers the early proximity of Mahomet  
 to Israel; and inquiry would it have  
 been for their temporal interest, and they recognis-

\* In the 11th chapter of the History, p. 20-22, with some words,  
 the prophet himself is seen joining Hamza to the altar of Meera.

\* For the detail of the whole Keraich, see the History of Meera, vol.  
 II, p. 13-15, 16-17, 18-19, 20-21, 22-23, 24-25, 26-27, 28-29, 30-31, 32-33, 34-35, 36-37, 38-39, 40-41, 42-43, 44-45, 46-47, 48-49, 50-51, 52-53, 54-55, 56-57, 58-59, 60-61, 62-63, 64-65, 66-67, 68-69, 70-71, 72-73, 74-75, 76-77, 78-79, 80-81, 82-83, 84-85, 86-87, 88-89, 90-91, 92-93, 94-95, 96-97, 98-99, 100-101, 102-103, 104-105, 106-107, 108-109, 110-111, 112-113, 114-115, 116-117, 118-119, 120-121, 122-123, 124-125, 126-127, 128-129, 130-131, 132-133, 134-135, 136-137, 138-139, 140-141, 142-143, 144-145, 146-147, 148-149, 150-151, 152-153, 154-155, 156-157, 158-159, 160-161, 162-163, 164-165, 166-167, 168-169, 170-171, 172-173, 174-175, 176-177, 178-179, 180-181, 182-183, 184-185, 186-187, 188-189, 190-191, 192-193, 194-195, 196-197, 198-199, 200-201, 202-203, 204-205, 206-207, 208-209, 210-211, 212-213, 214-215, 216-217, 218-219, 220-221, 222-223, 224-225, 226-227, 228-229, 230-231, 232-233, 234-235, 236-237, 238-239, 240-241, 242-243, 244-245, 246-247, 248-249, 250-251, 252-253, 254-255, 256-257, 258-259, 260-261, 262-263, 264-265, 266-267, 268-269, 270-271, 272-273, 274-275, 276-277, 278-279, 280-281, 282-283, 284-285, 286-287, 288-289, 290-291, 292-293, 294-295, 296-297, 298-299, 300-301, 302-303, 304-305, 306-307, 308-309, 310-311, 312-313, 314-315, 316-317, 318-319, 320-321, 322-323, 324-325, 326-327, 328-329, 330-331, 332-333, 334-335, 336-337, 338-339, 340-341, 342-343, 344-345, 346-347, 348-349, 350-351, 352-353, 354-355, 356-357, 358-359, 360-361, 362-363, 364-365, 366-367, 368-369, 370-371, 372-373, 374-375, 376-377, 378-379, 380-381, 382-383, 384-385, 386-387, 388-389, 390-391, 392-393, 394-395, 396-397, 398-399, 400-401, 402-403, 404-405, 406-407, 408-409, 410-411, 412-413, 414-415, 416-417, 418-419, 420-421, 422-423, 424-425, 426-427, 428-429, 430-431, 432-433, 434-435, 436-437, 438-439, 440-441, 442-443, 444-445, 446-447, 448-449, 450-451, 452-453, 454-455, 456-457, 458-459, 460-461, 462-463, 464-465, 466-467, 468-469, 470-471, 472-473, 474-475, 476-477, 478-479, 480-481, 482-483, 484-485, 486-487, 488-489, 490-491, 492-493, 494-495, 496-497, 498-499, 500-501, 502-503, 504-505, 506-507, 508-509, 510-511, 512-513, 514-515, 516-517, 518-519, 520-521, 522-523, 524-525, 526-527, 528-529, 530-531, 532-533, 534-535, 536-537, 538-539, 540-541, 542-543, 544-545, 546-547, 548-549, 550-551, 552-553, 554-555, 556-557, 558-559, 560-561, 562-563, 564-565, 566-567, 568-569, 570-571, 572-573, 574-575, 576-577, 578-579, 580-581, 582-583, 584-585, 586-587, 588-589, 590-591, 592-593, 594-595, 596-597, 598-599, 600-601, 602-603, 604-605, 606-607, 608-609, 610-611, 612-613, 614-615, 616-617, 618-619, 620-621, 622-623, 624-625, 626-627, 628-629, 630-631, 632-633, 634-635, 636-637, 638-639, 640-641, 642-643, 644-645, 646-647, 648-649, 650-651, 652-653, 654-655, 656-657, 658-659, 660-661, 662-663, 664-665, 666-667, 668-669, 670-671, 672-673, 674-675, 676-677, 678-679, 680-681, 682-683, 684-685, 686-687, 688-689, 690-691, 692-693, 694-695, 696-697, 698-699, 700-701, 702-703, 704-705, 706-707, 708-709, 710-711, 712-713, 714-715, 716-717, 718-719, 720-721, 722-723, 724-725, 726-727, 728-729, 730-731, 732-733, 734-735, 736-737, 738-739, 740-741, 742-743, 744-745, 746-747, 748-749, 750-751, 752-753, 754-755, 756-757, 758-759, 760-761, 762-763, 764-765, 766-767, 768-769, 770-771, 772-773, 774-775, 776-777, 778-779, 780-781, 782-783, 784-785, 786-787, 788-789, 790-791, 792-793, 794-795, 796-797, 798-799, 800-801, 802-803, 804-805, 806-807, 808-809, 810-811, 812-813, 814-815, 816-817, 818-819, 820-821, 822-823, 824-825, 826-827, 828-829, 830-831, 832-833, 834-835, 836-837, 838-839, 840-841, 842-843, 844-845, 846-847, 848-849, 850-851, 852-853, 854-855, 856-857, 858-859, 860-861, 862-863, 864-865, 866-867, 868-869, 870-871, 872-873, 874-875, 876-877, 878-879, 880-881, 882-883, 884-885, 886-887, 888-889, 890-891, 892-893, 894-895, 896-897, 898-899, 900-901, 902-903, 904-905, 906-907, 908-909, 910-911, 912-913, 914-915, 916-917, 918-919, 920-921, 922-923, 924-925, 926-927, 928-929, 930-931, 932-933, 934-935, 936-937, 938-939, 940-941, 942-943, 944-945, 946-947, 948-949, 950-951, 952-953, 954-955, 956-957, 958-959, 960-961, 962-963, 964-965, 966-967, 968-969, 970-971, 972-973, 974-975, 976-977, 978-979, 980-981, 982-983, 984-985, 986-987, 988-989, 990-991, 992-993, 994-995, 996-997, 998-999, 1000-1001, 1002-1003, 1004-1005, 1006-1007, 1008-1009, 1010-1011, 1012-1013, 1014-1015, 1016-1017, 1018-1019, 1020-1021, 1022-1023, 1024-1025, 1026-1027, 1028-1029, 1030-1031, 1032-1033, 1034-1035, 1036-1037, 1038-1039, 1040-1041, 1042-1043, 1044-1045, 1046-1047, 1048-1049, 1050-1051, 1052-1053, 1054-1055, 1056-1057, 1058-1059, 1060-1061, 1062-1063, 1064-1065, 1066-1067, 1068-1069, 1070-1071, 1072-1073, 1074-1075, 1076-1077, 1078-1079, 1080-1081, 1082-1083, 1084-1085, 1086-1087, 1088-1089, 1090-1091, 1092-1093, 1094-1095, 1096-1097, 1098-1099, 1100-1101, 1102-1103, 1104-1105, 1106-1107, 1108-1109, 1110-1111, 1112-1113, 1114-1115, 1116-1117, 1118-1119, 1120-1121, 1122-1123, 1124-1125, 1126-1127, 1128-1129, 1130-1131, 1132-1133, 1134-1135, 1136-1137, 1138-1139, 1140-1141, 1142-1143, 1144-1145, 1146-1147, 1148-1149, 1150-1151, 1152-1153, 1154-1155, 1156-1157, 1158-1159, 1160-1161, 1162-1163, 1164-1165, 1166-1167, 1168-1169, 1170-1171, 1172-1173, 1174-1175, 1176-1177, 1178-1179, 1180-1181, 1182-1183, 1184-1185, 1186-1187, 1188-1189, 1190-1191, 1192-1193, 1194-1195, 1196-1197, 1198-1199, 1200-1201, 1202-1203, 1204-1205, 1206-1207, 1208-1209, 1210-1211, 1212-1213, 1214-1215, 1216-1217, 1218-1219, 1220-1221, 1222-1223, 1224-1225, 1226-1227, 1228-1229, 1230-1231, 1232-1233, 1234-1235, 1236-1237, 1238-1239, 1240-1241, 1242-1243, 1244-1245, 1246-1247, 1248-1249, 1250-1251, 1252-1253, 1254-1255, 1256-1257, 1258-1259, 1260-1261, 1262-1263, 1264-1265, 1266-1267, 1268-1269, 1270-1271, 1272-1273, 1274-1275, 1276-1277, 1278-1279, 1280-1281, 1282-1283, 1284-1285, 1286-1287, 1288-1289, 1290-1291, 1292-1293, 1294-1295, 1296-1297, 1298-1299, 1300-1301, 1302-1303, 1304-1305, 1306-1307, 1308-1309, 1310-1311, 1312-1313, 1314-1315, 1316-1317, 1318-1319, 1320-1321, 1322-1323, 1324-1325, 1326-1327, 1328-1329, 1330-1331, 1332-1333, 1334-1335, 1336-1337, 1338-1339, 1340-1341, 1342-1343, 1344-1345, 1346-1347, 1348-1349, 1350-1351, 1352-1353, 1354-1355, 1356-1357, 1358-1359, 1360-1361, 1362-1363, 1364-1365, 1366-1367, 1368-1369, 1370-1371, 1372-1373, 1374-1375, 1376-1377, 1378-1379, 1380-1381, 1382-1383, 1384-1385, 1386-1387, 1388-1389, 1390-1391, 1392-1393, 1394-1395, 1396-1397, 1398-1399, 1400-1401, 1402-1403, 1404-1405, 1406-1407, 1408-1409, 1410-1411, 1412-1413, 1414-1415, 1416-1417, 1418-1419, 1420-1421, 1422-1423, 1424-1425, 1426-1427, 1428-1429, 1430-1431, 1432-1433, 1434-1435, 1436-1437, 1438-1439, 1440-1441, 1442-1443, 1444-1445, 1446-1447, 1448-1449, 1450-1451, 1452-1453, 1454-1455, 1456-1457, 1458-1459, 1460-1461, 1462-1463, 1464-1465, 1466-1467, 1468-1469, 1470-1471, 1472-1473, 1474-1475, 1476-1477, 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2206-2207, 2208-2209, 2210-2211, 2212-2213, 2214-2215, 2216-2217, 2218-2219, 2220-2221, 2222-2223, 2224-2225, 2226-2227, 2228-2229, 2230-2231, 2232-2233, 2234-2235, 2236-2237, 2238-2239, 2240-2241, 2242-2243, 2244-2245, 2246-2247, 2248-2249, 2250-2251, 2252-2253, 2254-2255, 2256-2257, 2258-2259, 2260-2261, 2262-2263, 2264-2265, 2266-2267, 2268-2269, 2270-2271, 2272-2273, 2274-2275, 2276-2277, 2278-2279, 2280-2281, 2282-2283, 2284-2285, 2286-2287, 2288-2289, 2290-2291, 2292-2293, 2294-2295, 2296-2297, 2298-2299, 2300-2301, 2302-2303, 2304-2305, 2306-2

ed, in the Arabian prophet, the hope of Israel and the promised Messiah. Their obstinacy converted his friendship into implacable hatred, with which he pursued that unfortunate people to the last moment of his life: and in the double character of an apostle and a conqueror, his persecution was extended to both worlds.\* The Ka-  
 noby dwelt at Medina under the protection of the city: he seized the occasion of an accidental tumult, and summoned them to embrace his religion, or contend with him in battle. "Alas," replied the trembling Jews, "we are ignorant of the use of arms; but we persevere in the faith and worship of our fathers: why wilt thou reduce us to the necessity of a just defence?" The unequal conflict was terminated in fifteen days: and it was with extreme reluctance that Mahomet yielded to the importunity of his allies, and consented to spare the lives of the captives. But their riches were confiscated, their arms became more efficient in the hands of the Mussulmans: and a wretched colony of seven hundred exiles was driven, with their wives and children to implore a refuge on the confines of Syria. The Nadharns were more guilty, since they conspired in a friendly interview to assassinate the prophet. He besieged their castle three miles from Medina, but their resolute defence obtained an honourable capitulation: and the garrison, smothering their trumpets and beating

\* The account of Mahomet against the Jewish tribes of Arabia, the Nabataeans, Karakak, and Thabek, is related by Abulpharaz in 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



CHAP. I. their drums, was permitted to depart with the honours of war. The Jews had excited and joined the war of the Kordish: no sooner had the nations retired from the ditch, than Mahomet, without laying aside his armour, marched on the same day to extirpate the hostile race of the children of Koraish. After a resistance of twenty-five days, they surrendered at discretion. They trusted to the intercession of their old allies, of Medina: they could not be ignorant that fanaticism obliterates the feelings of humanity. A venerable elder, to whose judgment they appealed, pronounced the sentence of their death: seven hundred Jews were dragged in chains to the market-place of the city: they descended alive into the grave prepared for their execution and burial; and the apostle beheld with an inflexible eye the slaughter of his helpless enemies. Their sheep and camels were inherited by the Moslems: three hundred carcases, five hundred pikes, a thousand lances, composed the most useful portion of the spoil. Six days' journey to the north-east of Medina, the ancient and wealthy town of Chailue was the seat of the Jewish power in Arabia: the territory, a fertile spot in the desert, was covered with plantations and cattle, and protected by eight castles, some of which were esteemed of impregnable strength. The forces of Mahomet consisted of two hundred horse and fourteen hundred foot: in the succession of eight regular and painful sieges they were exposed to danger, and fatigue, and hunger; and the most undaunted chiefs despaired of the event. The apostle revived their faith and courage by the example of Ali, on

whom he bestowed the surname of the Lion of CHAB. God; perhaps we may believe that an Hebrew champion of gigantic stature was cloven to the chest by his irresistible simitar: but we cannot praise the modesty of romance, which represents him as tearing from its hinges the gate of a fortress, and wielding the ponderous buckler in his left hand.\* After the reduction of the castles, the town of Chaibar submitted to the yoke. The chief of the tribe was tortured, in the presence of Mahomet, to force a confession of his hidden treasure: the industry of the shepherds and husbandmen was rewarded with a precarious toleration: they were permitted, so long as it should please the conqueror, to improve their patrimony, in equal shares, for his emolument and their own. Under the reign of Omar, the Jews of Chaibar were transplanted to Syria: and the caliph alleged the injunction of his dying master, that one and the true religion should be professed in his native land of Arabia.†

Five times each day the eyes of Mahomet were turned towards Mecca,‡ and he was urged by

Sahmoun  
of Mecca.  
A. D. 638.

\* Abu Rabi, the servant of Mahomet, is said to affirm that he himself, and seven other men, afterwards tried, without success, to move the same gate from the ground. (Abulfida, p. 80). Abu Rabi was an eye-witness, but who will be witness for Abu Rabi?

† The banishment of the Jews is attested by Eusebius (Hist. Eccles. lib. ix. c. 18) and the great Al Zahabi. (Gaganez, tom. ii. p. 234). Yes, Harveki (Description de l'Arabie, p. 218) believes that the Jewish religion, said Kharabi, was still professed by the tribe of Chaibar, and that in the plauds of the conqueror, the martyrs of Mecca for the intolerance of those of Mahomet.

‡ The numerous steps of the reduction of Mecca are related by Abulfida (p. 84-87, 21-220, 103-115) and Gaganez. (tom. ii. p. 228-241, 208-217; tom. iii. p. 1-30). Eusebius, (Hist. Eccles. p. 8, 9, 10). Zachary, (Opusc. p. 102).

CHAP. I. the most sacred and powerful motives to revisit, as a conqueror, the city and temple from whence he had been driven in an exile. The *Charm* was present to his waking and sleeping fancy: an idle dream was translated into vision and prophecy; he unfurled the holy banner; and a rich promise of success too hastily dropped from the lips of the apostle. His march from Medina to Mecca displayed the peaceful and solemn pomp of a pilgrimage: seventy camels chosen and bedecked for sacrifice, preceded the van; the sacred territory was respected, and the captives were dismissed without ransom to proclaim his clemency and devotion. But no sooner did Mahomet descend into the plain, within a day's journey of the city, than he exclaimed, "they have clothed themselves with the skins of tigers;" the numbers and resolution of the Koraish opposed his progress; and the raving Arabs of the desert might desert or betray a leader whom they had followed for the hopes of spoil. The intrepid fanatic sunk into a cool and cautious politician: he waived in the treaty his title of apostle of God, concluded with the Koraish and their allies a truce of ten years, engaged to restore the fugitives of Mecca who should embrace his religion, and stipulated only, for the ensuing year, the humble privilege of entering the city as a friend, and of remaining three days to accomplish the rites of the pilgrimage. A cloud of shame and sorrow hung on the retreat of the Mussulmans, and their disappointment might justly accuse the failure of a prophet who had



often appealed to the evidence of success. The faith and hope of the pilgrims were rekindled by the prospect of Mecca: their swords were sheathed; seven times in the footsteps of the apostle they encompassed the Cuaba: the Koreish had retired to the hills, and Mahomet, after the customary sacrifice, evacuated the city on the fourth day. The people was edified by his devotion; the hostile chiefs were awed, or divided, or seduced; and both Caled and Amrou, the future conquerors of Syria and Egypt, most seasonably deserted the sinking cause of idolatry. The power of Mahomet was increased by the submission of the Arabian tribes: ten thousand soldiers were assembled for the conquest of Mecca, and the idolaters, the weaker party, were easily convicted of violating the truce. Enthusiasm and discipline impelled the march, and preserved the secret, till the blaze of ten thousand fires proclaimed to the astonished Koreish, the design, the approach, and the irresistible force of the enemy. The haughty Aba Sophian presented the keys of the city, admired the variety of arms and emblems that passed before him in review, observed that the son of Abdallah had acquired a mighty kingdom, and confessed, under the similitar of Omar, that he was the apostle of the true God. The return of Marius and Sylla was stained with the blood of the Romans: the revenge of Mahomet was stimulated by religious zeal, and his injured followers were eager to execute or to prevent the order of a massacre. In-

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I.

mind of indulging their passions and his own," the victorious exile forgave the guilt, and united the factions, of Mecca. His troops, in three divisions, marched into the city: eight and twenty of the inhabitants were slain by the sword of Caled: eleven men and six women were proscribed by the sentence of Mahomet; but he blamed the cruelty of his lieutenant; and several of the most obnoxious victims were indebted for their lives to his clemency or contempt. The chiefs of the Koreish were prostrate at his feet. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman." "And you shall not confide in vain; become! you are safe, you are free." The people of Mecca deserved their pardon by the profession of Islam; and after an exile of seven years, the fugitive missionary was enthroned as the prince and prophet of his native country.<sup>1</sup> But the three hundred and sixty idols of the Caaba were ignominiously broken; the house of God was purified and adorned; as an example in future times, the apostle again fulfilled the duties of a pilgrim; and a perpetual law was enacted that no

<sup>1</sup> After the conquest of Mecca, the Mahomet of Voltaire imagines and perpetuates the most absurd errors. The great confusion, that he is not supported by the truth of history, and not very ably, *que vous ne qui les la guerre à sa patrie en nom de Dieu, son repaire de terre, (Ouvrage de Voltaire, tom. vii, p. 262).* The meagre is neither credible nor philosophical; and some passages in *Le Génie de l'islamisme* and the religion of nature. I am informed that a *Parade* ambassador at Paris was much scandalized at the representation of this tragedy.

<sup>2</sup> The Mahometan doctors still dispute, whether Mecca was besieged by force or conquest, (*Abulphat, p. 107, et Regnier ad hunc locum*) and this verbal controversy is of as much moment, as our own about William the Conqueror.

unbeliever should dare to set his foot on the territory of the holy city.\*

CHAR.  
E.

CONQUEST

of Arabia,  
A. D. 629.

472

The conquest of Mecca determined the faith and obedience of the Arabian tribes:† who, according to the vicissitudes of fortune, had obeyed or disregarded the eloquence or the arms of the prophet. Indifference for rites and opinions still marks the character of the Bedoueens; and they might accept, as loosely as they hold, the doctrine of the Koran. Yet an obstinate remnant still adhered to the religion and liberty of their ancestors, and the war of Honain derived a proper appellation from the *idols*, whom Mahomet had vowed to destroy, and whom the confederates of Tayef had sworn to defend.‡ Four thousand pagans advanced with secrecy and speed to surprise the conqueror; they pitied and despised the supine negligence of the Koreish, but they depended on the wishes, and perhaps the aid, of a people who had so lately renounced their gods, and bowed beneath the yoke of their enemy. The banners of Medina and Mecca were displayed by the pro-

\* In excluding the Christians from the peninsula of Arabia, the province of Hajar, or the navigation of the Red Sea, Charila (Voyages en Perse, tom. iv, p. 168) and Belaid (Dissert. Muséum, tom. ix, p. 21) are more right than the Mussulmans themselves. The Christians are excluded without struggle into the ports of Mecca, and even of Gedda, and it is only the city and peninsula of Aden that are inaccessible to the pagans, (Nishabur, Description de l'Arabie, p. 398, 399. Voyages en Arabie, tom. i, p. 105, 106, &c.)

† Belaid, p. 113-114. Ouseley, tom. iii, p. 67-68. D'Hartefeld, Muséum.

‡ The siege of Tayef, duration of the spell, &c. are related by Abul-Fida (p. 317-319) and Caspari, tom. vi, p. 98-111. It is Al-Jazoul who mentions the augurs, and arguments of the idols of Thaur. The fertile spot of Tayef was supposed to be a piece of the field of Syria detached and dropped in the general deluge.



## CHAP.

## I.

phet; arrows of Bedouins increased the strength or numbers of the army, and twelve thousand Mussulmans entertained a rash and sinful presumption of their invincible strength. They descended without precaution into the valley of Honain; the heights had been occupied by the archers and slingers of the confederates; their numbers were oppressed, their discipline was confounded, their courage was appalled, and the Korish smiled at their impending destruction. The prophet, on his white mule, was encompassed by the enemies; he attempted to rush against their spears in search of a glorious death: ten of his faithful companions interposed their weapons and their breasts; three of these fell dead at his feet. "O my brethren," he repeatedly cried with sorrow and indignation, "I am the son of Allah, I am the apostle of truth! O men stand fast to the faith! O God send down thy succour!" His uncle Abbas, who, like the heroes of Homer, excelled in the boldness of his valor, made the valley resound with the recital of the gifts and promises of God: the flying Moslems returned from all sides to the holy standard; and Mahomet observed with pleasure, that the furnace was again rekindled; his conduct and example restored the battle; and he animated his victorious troops to inflict a merciless revenge on the authors of their shame.\* From the fields of Honain, he marched without delay to the siege of Tayef, sixty miles to the south-east of Mecca, a fortress of strength, whose fertile lands produce the fruits of Syria in the midst of the Arabian desert. A friendly

tribe, instructed (I know not how) in the art of sieges, supplied him with a train of battering rams and military engines, with a body of five hundred artificers. But it was in vain that he offered freedom to the slaves of Tayef; that he violated his own laws by the extirpation of the fruit-trees; that the ground was opened by the miners; that the breach was assailed by the troops. After a siege of twenty days, the prophet sounded a retreat; but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. The spoil of this fortunate expedition amounted to six thousand captives, twenty-four thousand camels, forty thousand sheep, and four thousand ounces of silver: a tribe who had fought at Honain, redeemed their prisoners by the sacrifice of their idols; but Mahomet compensated the loss, by resigning to the soldiers his fifth of the plunder, and wished for their sake, that he possessed as many head of cattle as there were trees in the province of Tehama. Instead of chastising the disaffection of the Korish, he endeavoured to cut out their tongues, (his own expression), and to secure their attachment by a superior measure of liberality: Abu Sophian alone was presented with three hundred mules and twenty ounces of silver; and Meera was sincerely converted to the profitable religion of the Koran.

The fugitives and captives complained, that they who had borne the burden, were neglected in the season of victory. "Alas," replied their artful leader, "suffer me to conciliate these re-

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L.

"cent enemies, these doubtful proselytes, by the  
 "gift of some perishable goods. To your guard  
 "I intrust my life and fortunes. You are the  
 "companions of my exile, of my kingdom, of my  
 "paradise." He was followed by the deputies of  
 Tayef, who dreaded the repetition of a siege.  
 "Grant us, O apostle of God! a truce of three  
 "years, with the toleration of our ancient wor-  
 "ship." "Not a month, not an hour." "Ex-  
 "cuse us at least from the obligation of prayer."  
 "Without prayer religion is of no avail." They  
 submitted in silence; their temples were demo-  
 lished, and the same sentence of destruction was  
 executed on all the idols of Arabia. His lieuten-  
 ants, on the shores of the Red Sea, the ocean,  
 and the gulf of Persia, were saluted by the ac-  
 clamations of a faithful people: and the ambas-  
 adors who knelt before the throne of Medina, were  
 as numerous (says the Arabian proverb) as the  
 dates that fall from the maturity of a palm-tree.  
 The nation submitted to the God and the sceptre  
 of Mahomet: the opprobrious name of tribute  
 was abolished; the spontaneous or reluctant ob-  
 lations of alms and tithes were applied to the ser-  
 vice of religion: and one hundred and fourteen  
 thousand Moslems accompanied the last pilgrim-  
 age of the apostle.<sup>1</sup>

Part was  
 of the Ma-  
 homedans  
 against the  
 Roman  
 empire.

When Heraclius returned in triumph from the  
 Persian war, he entertained, at Emesa, one of the  
 ambassadors of Mahomet, who invited the princes

<sup>1</sup> The last conquest and pilgrimage of Mahomet are mentioned in  
 Abul-Gha, pp. 121-123; Gagest, *trans.* p. 124-129; El-Mak-  
 si, p. 16, 17; Al-Masudi, p. 103. The last of the Hegir was  
 styled the Year of Ambassadors, (Gagest, *Not. of Abul-Gha*, p. 121).



and nations of the earth to the profession of <sup>1</sup> ~~CHRIST~~ Islam. On this foundation the zeal of the Arabians has supposed the secret conversion of the Christian emperor: the vanity of the Greeks has feigned a personal visit to the prince of Medina, who accepted from the royal bounty a rich domain, and a secure retreat in the province of Syria.\* But the friendship of Heraclius and Mahomet was of short continuance: the new religion had inflamed rather than assuaged the rapacious spirit of the Saracens; and the murder of an envoy afforded a decent pretence for invading, with three thousand soldiers, the territory of Palestine, that extends to the eastward of the Jordan. The holy banner was intrusted to Zeid; and such was the discipline or enthusiasm of the rising sect, that the noblest chiefs served without reluctance under the slave of the prophet. On the event of his decease, Jaafar and Abdallah were successively substituted to the command; and if the three should perish in the war, the troops were authorized to elect their general. The three leaders were slain in the battle of Muta,<sup>†</sup> the first military action which tried the valour of the Moslems against a foreign enemy. Zeid fell, like a soldier, in the foremost ranks; the death of Jaafar was heroic and memorable; he lost his right-hand; he shifted the standard to his left; the left was severed from his body; he ex-

\* Compare the signed Al-Jannabi signed Gagar, tom. ii. p. 242-243, with the no less signed Gagar, Despatches, pp. 219-220, Karam, tom. ii. p. 242, p. 243, and Gagar, pp. 221.

† For the battle of Muta, and its consequences, see Amiri, pp. 100-102, and Gagar, tom. ii. p. 221-223. Karam, tom. ii. p. 242.

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 traced the standard with his bleeding stump, till he was transfixed to the ground with fifty honourable wounds. "Advance," cried Abdallah, who stepped into the vacant place, "advance with confidence: either victory or paradise is our own." The lance of a Roman decided the alternative; but the falling standard was rescued by Caled, the proselyte of Meccæ: nine swords were broken in his hand: and his valour withstood and repulsed the superior numbers of the Christians. In the nocturnal council of the camp he was chosen to command: his skillful evolutions of the ensuing day secured either the victory or the retreat of the Saracens; and Caled is renowned among his brethren and his enemies by the glorious appellation of the *Sword of God*. In the pulpit, Mahomet described, with prophetic rapture, the triumphs of the blessed martyrs; but in private he betrayed the feelings of human nature: he was surprised as he wept over the daughter of Zeid. "What do I see?" said the astonished votary. "You see," replied the apostle, "a friend who is deploring the loss of his most faithful friend." After the conquest of Meccæ the sovereign of Arabia affected to prevent the hostile preparations of Heraclius; and solemnly proclaimed war against the Romans, without attempting to disguise the hardships and dangers of the enterprise.<sup>1</sup> The Moslems were discou-

<sup>1</sup> The expedition of Talas is recorded by our earliest historians, Abulfeda (Vol. Mahom. p. 122-123) and Gagnier, (Vie de Mahomet, tom. iii, p. 145-147); but we have the advantage of appealing to the original sources of the Kerm, iv. p. 124, 125, where Sadi's personal and rational account.

raged: they alleged the want of money, or horses, or provisions; the season of harvest, and the intolerable heat of the summer: "Hell is much better," said the indignant prophet. He disdained to compel their service; but on his return he admonished the most guilty, by an excommunication of fifty days. Their desertion enhanced the merit of Abulker, Othman, and the faithful companions who devoted their lives and fortunes; and Mahomet displayed his banner at the head of ten thousand horse and twenty thousand foot. Painful indeed was the distress of the march: lassitude and thirst were aggravated by the scorching and pestilential winds of the desert: ten men rode by turns on the same camel: and they were reduced to the shameful necessity of drinking the water from the belly of that useful animal. In the midway, ten days journey from Medina and Damascus, they rested near the grove and fountain of Taboc. Beyond that place, Mahomet declined the prosecution of the war: he declared himself satisfied with the peaceful intentions, he was more probably daunted by the martial array, of the emperor of the East. But the active and intrepid Calid spread around the terror of his name: and the prophet received the submission of the tribes and cities, from the Euphrates to Ailah, at the head of the Red Sea. To his Christian subjects, Mahomet readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship.\* The

\* The *Diploma ecclesiasticum Arabianum*, is quoted by Abbot Ben Joseph, and the author *Libri Speculorum*, (Regium. No. 14. Mss. Libr.)



CHAP. weakness of their Arabian brethren had restrained  
 I. them from opposing his ambition: the disci-  
 ples of Jesus were enlisted to the enemy of  
 the Jews; and it was the interest of a conquer-  
 or to propose a fair capitulation to the most  
 powerful religion of the earth.

Death of  
 Mahomet,  
 A. D. 632,  
 June 7.

Till the age of sixty-three years, the strength of Mahomet was equal to the temporal and spiritual fatigues of his mission. His epileptic fits, an absurd calumny of the Greeks, would be an object of pity rather than abhorrence;<sup>1</sup> but he seriously believed that he was poisoned at Chaibar by the revenge of a Jewish female.<sup>2</sup> During four years,

Gen. p. 123; but Abulfela himself, as well as Hincmar, (Hist. Saracen. p. 115, though he owns Mahomet's regard for the Christians, p. 115, only mentions peace and culture. In the year 1685, Boissier published at Paris the first and version of Mahomet's poems in favour of the Christians; which was admitted and reprinted by the opposite camp of Mohammed and Gornal, (Boyle, Miscellany, Paris A.D. 1701) Hincmar doubts of its authenticity, (Hist. Orleans. p. 237); Bunsenot rejects the account of the Mahometans, (Hist. Petersburg. Alex. p. 169); but Massignon (Hist. France. p. 244) shows the futility of their opinion, and induces us to believe it spurious. Yet Abulpharagius quotes the impostor's treaty with the Nestorian patriarch (Asservens Bollandi Orient. tom. II. p. 419); but Abulpharagius was intimate of the Jacobites.

<sup>1</sup> The epilepsy, or falling sickness of Mahomet, is asserted by Theophylactus, Zonaras, and the rest of the Greeks; and is generally acknowledged by the great history of Hattingson, (Hist. Orient. p. 10, 11), Prædices, (Hist. of Mahomet, p. 115), and Marcetti, (from the *Al-Bihar*, p. 152, 153). The *same* *fact* is repeated up and down of two chapters of the *Koran* (72, 73) are hardly to be avoided as well an interpretation; the silence, the ignorance of the Mohammedan commentators, is more conclusive than the most prevaricated denial; and the charitable side is exposed by Gagnier, (Hist. of the Saracens, tom. I. p. 301); Gagnier, (ed. Abulfela) p. 97. *Vie de Mahomet*, tom. I. p. 118, and Sale, (Koran, p. 466, 471).

<sup>2</sup> This poison (says Agnès) which it was offered as a test of the prophetic knowledge is freely confirmed by his Arabian votaries, Abulfela (p. 87) and Al-Farisi, (apud Gagnier, tom. V. p. 194, 195).

the health of the prophet declined; his infirmities increased; but his mortal disease was a fever of fourteen days, which deprived him by intervals of the use of reason. As soon as he was conscious of his danger, he edified his brethren by the humility of his virtue or penitence. "If there be any man," said the apostle from the pulpit, "whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a Mussulman? let him proclaim my faults in the face of the congregation. Has any one been despoiled of his goods? the little that I possess shall compensate the principal and the interest of the debt." "Yes," replied a voice from the crowd, "I am entitled to three drams of silver." Mahomet heard the complaint, satisfied the demand, and thanked his creditor for accusing him in this world rather than at the day of judgment. He beheld with temperate firmness the approach of death; enfranchised his slaves, (seventeen men, as they are named, and eleven women); minutely directed the order of his funeral, and moderated the lamentations of his weeping friends, on whom he bestowed the benediction of peace. Till the third day before his death, he regularly performed the function of public prayer; the choice of Abubeker to supply his place, appeared to mark that ancient and faithful friend as his successor in the sacerdotal and regal office; but he prudently declined the risk and envy of a more explicit nomination. At a moment when his faculties were visibly impaired,

CHAP. he called for pen and ink to write, or more properly to dictate, a divine book, the sum and accomplishment of all his revelations: a dispute arose in the chamber, whether he should be allowed to supersede the authority of the Koran; and the prophet was forced to reprove the indolent vehemence of his disciples. If the slightest credit may be afforded to the traditions of his wives and companions, he maintained in the bosom of his family, and to the last moments of his life, the dignity of an apostle and the faith of an enthusiast: described the visits of Gabriel, who bade an everlasting farewell to the earth, and expressed his lively confidence, not only of the mercy but of the favour of the Supreme Being. In a familiar discourse he had mentioned his special prerogative, that the angel of death was not allowed to take his soul till he had respectfully asked the permission of the prophet. The request was granted: and Mahomet immediately fell into the agony of his dissolution: his head was reclined on the lap of Ayesha, the best beloved of all his wives: he fainted with the violence of pain: recovering his spirits, he raised his eyes towards the roof of the house, and with a steady look, though a faltering voice, uttered the last broken, though articulate, words "O God . . . . pardon my sins . . . . Yes, . . . . I come, . . . . among my fellow-citizens on high;" and thus peacefully expired on a carpet spread upon the floor. An expedition for the conquest of Syria was stopped by



this mournful event: the army halted at the gates of Medina; the chiefs were assembled round their dying master. The city, more especially the house, of the prophet was a scene of clamorous sorrow or silent despair; fanaticism alone could suggest a ray of hope and consolation. "How can he be dead, our witness, our intercessor, our mediator with God? By God he is not dead; like Moses and Jesus he is wrapt in a holy trance, and speedily will he return to his faithful people." The evidence of sense was disregarded: and Omar, unsheathing his scimitar, threatened to strike off the heads of the infidels, who should dare to affirm that the prophet was no more. The tumult was appeased by the weight and moderation of Abubeker. "Is it Mahomet," said he to Omar and the multitude, "or the God of Mahomet, whom you worship? The God of Mahomet liveth for ever, but the apostle was a mortal like ourselves, and according to his own prediction, he has experienced the common fate of mortality." He was piously interred by the hands of his nearest kinsman, on the same spot on which he expired: Medina has been sanctified by the death and burial of Mahomet.

\* The Greeks and Latins have invented and propagated the vulgar and ridiculous story that Mahomet's tomb is suspended in the air at Mecca, from a miracle wrought by the power of Allah. See *Recherches de l'Asie Orientale*, t. iii. p. 405. by the works of equal and good historians, *Discours de Bayle, Histoire, Roux, &c.* (P). Without any philosophical inquiries, it may suffice, that, 1. The prophet was not buried at Mecca; and, 2. That his tomb at Medina, which has been visited by millions, is placed on the ground, (Richardson's *History of Mahomet*, t. ii. p. 108, 111; *Gagnier*, *l'Asie de Mahomet*, tom. ii. p. 283-284.)

CHAP. met; and the innumerable pilgrims of Mecca of-  
 L. ten turn aside from the way, to bow in voluntary  
 devotion, before the simple tomb of the pro-  
 phet.<sup>3</sup>

His character. At the conclusion of the life of Mahomet, it  
 may perhaps be expected, that I should balance  
 his faults and virtues, that I should decide whether  
 the title of enthusiast or impostor more properly  
 belongs to that extraordinary man. Had I been  
 intimately conversant with the son of Abdallah, the  
 task would still be difficult, and the success uncer-  
 tain: at the distance of twelve centuries, I darkly  
 contemplate his shade through a cloud of religious  
 incense; and could I truly delineate the portrait  
 of an hour, the fleeting resemblance would not  
 equally apply to the solitary of mount Hera, to the  
 preacher of Mecca, and to the conqueror of Ara-  
 bia. The author of a mighty revolution appears  
 to have been endowed with a pious and contem-  
 plative disposition; so soon as marriage had raised  
 him above the pressure of want, he avoided the  
 paths of ambition and avarice; and till the age of  
 forty, he lived with innocence, and would have

<sup>3</sup> *Al Jannah* perennians (*Vie de Mahomet*, tom. II, p. 172-173) the meditative duties of a pilgrim who visits the tomb of the prophet and his companions, and the learned record, declare, that this act of devotion is entered in obligation and would be a divine precept. The doctors are divided which, of Hera and Medina, is the most excellent, (p. 221-224).

<sup>4</sup> The last sickness, death, and burial of Mahomet, are described by Abulphida and Gaspari, (*Vie de Mahomet*, p. 135-141; *Vie de Mahomet*, tom. II, p. 170-171). The most private and interesting circumstances were originally received from Aboob, Ali, the son of Abi, &c.; and as they dwelt at Medina, and survived the prophet many years, they might present the most true to a hundred third generation of pilgrims.





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stance, how a wise man may deceive himself, how a good man may deceive others, how the conscience may stumble in a mixed and middle state between self-illusion and voluntary fraud. Charity may believe that the original motives of Mahomet were those of pure and genuine benevolence; but a human missionary is incapable of cherishing the obstinate unbelievers who reject his claims, despise his arguments, and persecute his life: he might forgive his personal adversaries, he may lawfully hate the enemies of God; the stern passions of pride and revenge were kindled in the bosom of Mahomet, and he sighed like the prophet of Nineveh, for the destruction of the rebels whom he had condemned. The injustice of Mecca, and the choke of Medina, transformed the citizen into a prince, the humble preacher into the leader of armies; but his sword was consecrated by the example of the saints: and the same God who afflicts a sinful world with pestilence and earthquakes, might inspire for their conversion or chastisement the valour of his servants. In the exercise of political government, he was compelled to abate of the stern rigour of fanaticism, to comply, in some measure, with the prejudices and passions of his followers, and to employ even the vices of mankind as the instruments of their salvation. The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Mahomet commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle. By

the repetition of such acts, the character of Mahomet must have been gradually stained; and the influence of such pernicious habits would be poorly compensated by the practice of the personal and social virtues which are necessary to maintain the reputation of a prophet among his associates and friends. Of his last years, ambition was the ruling passion; and a politician will suspect, that he secretly smiled (the victorious impostor!) at the enthusiasm of his youth, and the credulity of his proselytes.\* A philosopher would observe that *their* cruelty and *his* success would tend more strongly to fortify the assurance of his divine mission, that his interest and religion were inseparably connected, and that his conscience would be soothed by the persuasion, that he alone was absolved by the Deity from the obligation of positive and moral laws. If he retained any vestige of his native innocence, the sins of Mahomet may be allowed as an evidence of his sincerity. In the support of truth, the arts of fraud and fiction may be deemed less criminal; and he would have started at the foulness of the means, had he not been satisfied of the importance and justice of the end. Even in a conqueror or a priest, I can surmise a word or action of unaffected humanity; and the degree of Mahomet, that, in the sale of captives, the mothers should never be separated from their

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\* In some passages of his voluminous writings, Voltaire compares the prophet, in his old age, to a *faux-prophète* who dwells in visions de "son nez point au Ciel, mais les étoiles à ses cotés."

CHILDREN, may suspend or moderate the exertions of the historian.\*

*From the* The good sense of Mahomet† despised the pomp of royalty: the apostle of God submitted to the menial offices of the family: he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes and his woollen garment. Disdaining the penance and merit of an hermit, he observed without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life, many weeks would elapse without a fire being kindled on the hearth of the prophet. The interdiction of wine was confirmed by his example: his hunger was appeased with a sparing allowance of barley-bread: he delighted in the taste of milk and honey: but his ordinary food consisted of dates and water. Perfumes and women were the two sensual enjoyments which his nature required and his religion did not forbid: and Mahomet affirmed, that

\* Hageon relates, with the same impartiality, the burning of the people, and the murders of Cash and Hageon, which he presents as it appeared. (Vie de Mahomet, tome II, p. 48, 52, 200y.)

† For the domestic life of Mahomet, consult Gageon, and the corresponding chapters of Abulfata; for his diet, (tome II, p. 184-185); his children, (p. 185, 189); his wives, (p. 196-201); his marriage with Zaynab, (tome II, p. 122-125); his spouse with Mary, (p. 122-129); the fatal accusation of Ayesha, (p. 182-185). The most vigorous evidence of the three last transactions, is contained in the various extracts, and textual subjects of the Koran, with Sale's Commentary. (Fragments of Mahomet, p. 80-85) and Masoudi (Fragments of Masoudi, part II, p. 25-26) have mutually suppressed the dignity of Mahomet.



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the fervour of his devotion was increased by these innocent pleasures. The heat of the climate inflames the blood of the Arabs; and their libidinous complexion has been noticed by the writers of antiquity.\* Their incontinence was regulated by the civil and religious laws of the Koran: their incestuous alliances were blamed, the boundless licence of polygamy was reduced to four legitimate wives or concubines; their rights both of bed and of dowry were equitably determined; the freedom of divorce was discouraged, adultery was condemned as a capital offence, and fornication, in either sex, was punished with no hundred stripes.† Such were the calm and rational precepts of the legislator: but in his private conduct, Mahomet indulged the appetites of a man, and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed on his nation; the female sex, without reserve, was abandoned to his desires; and this singular prerogative excited the envy, rather than the scandal, the veneration, rather than the envy, of the devout Mussulmans. If we remember the seven hundred wives and three hundred concubines of the wise Solomon, we shall applaud the modesty of the Arabian, who espoused no more than seventeen or fifteen wives; eleven are enumerated, who occupied at Medina their separate apartments round the

\* *Isotrichobrycon* not equal to *Isotrichobrycon* as *Isotrichobrycon* is a genus (Acanthuridae) *Isotrichobrycon*, L. 1817, p. 31.

*Practical Chemistry*, p. 234-235 has reprinted various drawings, diagrams, and just the richest traces of Polanyi's *Epistemic* with various other *Epistemic* documents.

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house of the apostle, and enjoyed in their turns the favour of his conjugal society. What is singular enough, they were all widows, excepting only Ayesha, the daughter of Abubeker. She was doubtless a virgin, since Mahomet consummated his nuptials (such is the premature ripeness of the climate) when she was only nine years of age. The youth, the beauty, the spirit of Ayesha, gave her a superior ascendancy: she was beloved and trusted by the prophet; and, after his death, the daughter of Abubeker was long revered as the mother of the faithful. Her behaviour had been amiable and indiscreet: in a nocturnal march, she was accidentally left behind; and in the morning Ayesha returned to the camp with a man. The temper of Mahomet was inclined to jealousy; but a divine revelation assured him of her innocence: he chastised her accusers, and published a law of domestic peace, that no woman should be condemned unless four male witnesses had seen her in the act of adultery.\* In his adventures with Zeinab, the wife of Zeid, and with Mary, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zeid, his freedman and adopted son, he beheld, in a loose undress, the beauty of Zeinab, and burst forth into an ejaculation of devotion and desire. The servile, or grateful, freedman understood the hint, and yielded without hesitation to the love of his benefactor.

\* In a Mohammedan case, the caliph Omar decided that all presumptive evidence was of no avail; and that all the four witnesses must have actually seen a woman in adultery. (Abulphodas, *descrip. Mohammed.* p. 11, tom. Beckey.)

But as the filial relation had excited some doubt and scandal, the angel Gabriel descended from heaven to ratify the deed, to annul the adoption, and gently to reprove the apostle for distrusting the indulgence of his God. One of his wives, Hafsa, the daughter of Omar, surprised him on her own bed, in the embraces of his Egyptian captive: she promised secrecy and forgiveness: he swore that he would renounce the possession of Mary. Both parties forgot their engagements, and Gabriel again descended with a chapter of the Koran, to absolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamours of his wives. In a solitary retreat of thirty days, he laboured, alone with Mary, to fulfil the commands of the angel. When his love and revenge were satiated, he summoned to his presence his eleven wives, reproached their disobedience and indiscretion, and threatened them with a sentence of divorce, both in this world and the next: a dreadful sentence, since those who had ascended the bed of the prophet were for ever excluded from the hope of a second marriage. Perhaps the incontinence of Mahomet may be palliated by the tradition of his natural or preternatural gift: he

\* Still subject of generalization, question arises: did he, like many others, see it as a tool to help people, or as a means to power, as a Augustus? While subject still favors the former, in the *Journal of American Studies*, p. 10, p. 11. See *Europe Observed* by John, p. 10, p. 11, where, at least, it is noted that, in 1902, he wrote his own testimony, that he supposed all that it brought in money, and a little more, the substance of all, who wanted for body after his death. — "O propheta, with your country, the 'new world' set," in Vol. 51, number 1, 1902.



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inited the manly virtue of thirty of the children of Adam; and the apostolic might rival the thirteenth labour\* of the Grecian Hercules.† A more serious and decent excuse may be drawn from his fidelity to Cadisjah. During the twenty-four years of their marriage, her youthful husband abstained from the right of polygamy; and the pride or tenderness of the venerable matron was never insulted by the society of a rival. After her death, he placed her in the rank of the four perfect women, with the sister of Moses, the mother of Jesus, and Fatima, the best beloved of his daughters. "Was she not old?" said Ayesha, with the insolence of a blooming beauty: "has not God given you a better in her place?" "No, by God," said Mahomet, with an effusion of honest gratitude, "there never can be a better! she believed in me, when men despised me: she relieved my wants, when I was poor and persecuted by the world."<sup>§</sup>

and child.  
[see]

In the largest indulgence of polygamy, the founder of a religion and empire might aspire to multiply the chances of a numerous posterity and a lineal succession. The hopes of Mahomet were fatally disappointed. The virgin Ayesha, and his ten

\* I borrow the story of a father of the church, who had thirteen wives, from the *Apocryphal History of Joseph*, p. 108.

† The common and more plausible legend pretends, in a slight right, the fifty victories of Dauntless over the virgin daughters of Thebes, (Hesiod, *Works and Days*, p. 224. Pausanias, l. ii., p. 104. Strabo, l. i. c. 1. p. 49.) But Athenæus admits seven only, (Deipnosophist. l. vii. p. 555, and Apollodorus lvi., for this illustrious achievement of Hercules, who was then no more than eighteen years of age, Ovid, l. ii. s. 4. p. 111, from the *Hydrophor*, part i. p. 237.)

§ Al-Nabhi el-Vii. *Moham.* p. 12, 13, 14, 17, from *notis* Gagnier.

widows of mature age and approved fertility, were barren in his potent embraces. The four sons of Cadijah died in their infancy. Mary, his Egyptian concubine, was endeared to him by the birth of Ibrahim. At the end of fifteen months the prophet wept over his grave; but he sustained with firmness the raillery of his enemies, and checked the adulation or credulity of the Moslems, by the assurance that an eclipse of the sun was *not* occasioned by the death of the infant. Cadijah had likewise given him four daughters, who were married to the most faithful of his disciples: the three eldest died before their father; but Fatima, who possessed his confidence and love, became the wife of her cousin Ali, and the mother of an illustrious progeny. The merit and misfortunes of Ali and his descendants will lead me to anticipate, in this place, the series of the Saracen caliphs, a title which describes the commanders of the faithful as the vicars and successors of the apostle of God.

The birth, the alliance, the character of Ali, Character of Ali which exalted him above the rest of his countrymen, might justify his claim to the vacant throne of Arabia. The son of Abu Talib was, in his own right, the chief of the family of Hashem, and the

\* This outline of the Arabian history is drawn from the Bibliothèque Orientale of Ch.-Sadei, under the names of *Abd-el-Hakem*, *Dawud*, *Osman*, &c. See, too, from the *Annals of Abul-Fida*, *Abul-pharagius*, and *El-erouni*, under the proper years of the *Hejira*, and especially from *Springer's History of the Saracens*, (vol. i, p. 1-30, 113-117, 128, 143, 165-172, 219-221, and almost the whole of the second volume). Yet we should weigh with reserve the traditions of the Arabian history, a stream which becomes well more turbid as it flows farther from the source. Dr. John Claverley has too highly copied the fabric and errors of the modern Peripatetic, (Noyveau, tome i, p. 133-136, &c.).

CHAP.  
I.  
CHAPTER XXX.

hereditary prince or guardian of the city and temple of Mecca. The light of prophecy was extinct; but the husband of Fatima might expect the inheritance and blessing of her father: the Arabs had sometimes been patient of a female reign; and the two grandsons of the prophet had often been fondled in his lap, and shewn in his pulpit, as the hope of his age, and the chief of the youth of paradise. The first of the true believers might aspire to march before them in this world and in the next; and if some were of a graver and more rigid cast, the zeal and virtue of Ali were never outstripped by any recent proselyte. He united the qualifications of a poet, a soldier, and a saint: his wisdom still breathes in a collection of moral and religious sayings;<sup>a</sup> and every antagonist, in the combats of the tongue or of the sword, was subdued by his eloquence and valour. From the first hour of his mission to the last rites of his funeral, the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his viceroy, and the faithful Aaron of a second Moses. The son of Abu Taleb was afterwards reproached for neglecting to secure his interest by a solemn declaration of his right, which would have silenced all competition, and sealed his succession by the decrees of heaven. But the unsuspecting hero confided in himself; the jealousy of empire, and perhaps the fear of opposition, might suspend

<sup>a</sup> Diction at the end of his second volume; but gives an English version of 120 sentences, which he supplies, with some variation, in Ali, the son of Abu Taleb. His picture is coloured by the enthusiasm of a translator; yet these sentences &c. were of considerable, though dark, interest at home (179).



the resolutions of Mahomet; and the bed of sickness was besieged by the artful Aycaba, the daughter of Abubeker, and the enemy of Ali.

The silence and death of the prophet restored the liberty of the people; and his companions convened an assembly to deliberate on the choice of his successor. The hereditary claim and lofty spirit of Ali, were offensive to an aristocracy of elders, desirous of bestowing and resuming the sceptre by a free and frequent election: the Korish could never be reconciled to the proud pre-eminence of the line of Hashem; the ancient discord of the tribes was rekindled: the fugitives of Mecca and the auxiliaries of Medina asserted their respective merits, and the rash proposal of choosing two independent caliphs would have crushed in their infancy the religion and empire of the Saracens. The tumult was appeased by the disinterested resolution of Omar, who, suddenly renouncing his own pretensions, stretched forth his hand, and declared himself the first subject of the mild and venerable Abubeker. The urgency of the moment, and the acquiescence of the people, might excuse this illegal and precipitate measure: but Omar himself confessed from the pulpit, that if any Mussulman should hereafter presume to anticipate the suffrage of his brethren, both the elector and the elected would be worthy of death.\* After the simple inauguration of Abubeker, he

CHAR.  
1.  
H. of  
Abubeker.  
A. D. 632.  
June 7.

\* Ouseley, *Hist. of the Saracens*, vol. i, p. 54 55, from the Arabic MS. represents Aycaba as intruder by the substitution of her father in the place of the apostle. This fact, as incredible as itself, is mentioned by Abdallah, Al Jazmali, and Al Buhārī, the last of whom quotes the tradition of Aycaba herself, (Vn. Mahomet, p. 126; Vie de Mahomet, tom. iii, p. 230).

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 was obeyed in Medina, Mecca, and the provinces of Arabia; the Hashimites alone declined the oath of fidelity; and their chief, in his own house, maintained, above six months, a sullen and independent reserve; without listening to the threats of Omar, who attempted to consume with fire the habitation of the daughter of the apostle. The death of Fatima, and the decline of his party, subdued the indignant spirit of Ali: he condescended to salute the commander of the faithful, accepted his excuse of the necessity of preventing their common enemies, and wisely rejected his courteous offer of abdicating the government of the Arabians. After a reign of two years, the aged caliph was summoned by the angel of death. In his testament, with the tacit approbation of the companions, he bequeathed the sceptre to the firm and intrepid virtue of Omar. "I have no occasion," said the modest candidate, "for the place." "But the place has occasion for you," replied Abubeker; who expired with a fervent prayer that the God of Mahomet would ratify his choice, and direct the Mussulmans in the way of concord and obedience. The prayer was not ineffectual, since Ali himself, in a life of privacy and prayer, professed to revere the superior worth and dignity of his rival; who comforted him for the loss of empire by the most flattering marks of confidence and esteem. In the twelfth year of his reign, Omar received a mortal wound from the hand of an assassin; he rejected with equal impartiality the names of his son and of Ali, refused to

of Omar,  
 A. D. 634,  
 July 24;

load his conscience with the sins of his successor, and devolved on six of the most respectable companions, the arduous task of electing a commander of the faithful. On this occasion, Ali was again blamed by his friends\* for submitting his right to the judgment of men, for recognising their jurisdiction by accepting a place among the six electors. He might have obtained their suffrage, had he deigned to promise a strict and servile conformity, not only to the Koran and tradition, but likewise to the determinations of two *seniors*†. With these limitations, Othman, the secretary of Mahomet, accepted the government: nor was it till after the third caliph, twenty-four years after the death of the prophet, that Ali was invested, by the popular choice, with the regal and sacerdotal office. The manners of the Arabians retained their primitive simplicity, and the son of Abu Taleh despised the pomp and vanity of this world. At the hour of prayer, he repaired to the mosque of Medina, clothed in a thin cotton gown, a coarse turban on his head, his slippers in one hand, and his bow in the other, instead of a walking staff. The companions of the prophet and the chiefs of the tribes

of Othman.  
 Chap.  
 A. D. 644.  
 Sec. 2.

\* Particularly by his friend and cousin Abdullah, the son of Abi Bakr, who lived A. D. 644, with the title of grand master of the Muslims. In Arabic he acknowledged the important company in which Ali had engaged his military adviser, (p. 76, vers. 12) and concluded, (p. 84, O. principal edition), also as concerned to the "quidam viri" (p. 84, O. principal edition), at various introductions given below.

† I suspect that the two *seniors* (Abulpharagus, p. 113; Orelli, tom. 1, p. 211) may signify not two actual associates, but two predecessors, Abdullah and Othman.



CHAP.  
I.  
REMARKS ON  
THE HISTORY OF  
THE TURKS  
AND PER-  
SIANS.

saluted their new sovereign, and gave him their right hands as a sign of fealty and allegiance.

The mischiefs that flow from the contests of ambition are usually confined to the times and countries in which they have been agitated. But the religious discord of the friends and enemies of Ali has been renewed in every age of the Hegira, and is still maintained in the immortal hatred of the Persians and Turks.<sup>4</sup> The former, who are branded with the appellation of *Shiites* or sectaries, have enriched the Mahometan creed with a new article of faith; and if Mahomet be the apostle, his companion Ali is the vicar, of God. In their private converse, in their public worship, they bitterly execrate the three usurpers who intercepted his indefeasible right to the dignity of imam and caliph; and the name of Omar expresses in their tongue the perfect accomplishment of wickedness and impiety.<sup>5</sup> The *Sonaites*, who are supported by the general consent and orthodox tradition of the Mussulmans, entertain a more impartial, or at least a more decent, opinion. They respect the memory of Abulcker, Omar, Othman, and Ali

<sup>4</sup> The history of the Persians is explained by all our travellers of the last century, especially in the last and best editions of their *memoirs*, *Chronicles*, *Niches*, though of various merit, has the advantage of writing so late as the year 1764, (*Voyages en Asie*, &c. tom. ii. p. 378-383), state the unbroken continuity of Shiite faith to change the religion of the nation, but his Persian History translated into French by M. William Jones, tom. ii. p. 8, 9, 47, 48, 144-155.

<sup>5</sup> *Omaie* is the name of the devil; his murderer is a saint. When the Persians meet with the name, they frequently say,—"May this or crew go to the house of Omaie!" (*Voyages de Chardin*, tom. ii. p. 226, 240, 250, &c.)

the holy and legitimate successors of the prophet. But they assign the last and most humble place to the husband of Fatima, in the persuasion that the order of succession was determined by the degrees of sanctity.\* An historian who balances the four caliphs with a hand unshaken by superstition, will calmly pronounce, that their manners were alike pure and exemplary: that their zeal was fervent, and probably sincere: and that, in the midst of riches and power, their lives were devoted to the practice of moral and religious duties. But the public virtues of Abubeker and Omar, the prudence of the first, the severity of the second, maintained the peace and prosperity of their reigns. The feeble temper and declining age of Othman were incapable of sustaining the weight of conquest and empire. He chose, and he was deceived; he trusted, and he was betrayed; the most deserving of the faithful became useless or hostile to his government, and his lavish bounty was productive only of ingratitude and discontent. The spirit of dissent went forth in the provinces, their deputies assembled at Medina, and the Chazegites, the desperate fanatics who disclaimed the yoke of subordination and reason, were confounded among the free-born Arabs, who demanded the redress of their wrongs and the punishment of their oppress-

\* This gradation of merit is distinctly marked in a second enumeration by Hume, *see Essay, History, &c.* p. 371; and a distinct argument suggested by Ockley, *History of the Saracens*, tom. II. p. 230. The practice of turning the memory of Ali into a religious feast, 40 or 50 years, by the Ottoman sultans, *see Harbick, p. 290*; and there are now among the Turks who pretend to reside here at at Taked, (*Voyage de Chaptin, tom. II. p. 57*).

CHAP. cix. From Cufa, from Basra, from Egypt, from the tribes of the desert, they rose in arms, encamped about a league from Medina, and despatched an haughty mandate to their sovereign, requiring him to execute justice, or to descend from the throne. His repentance began to disarm and disperse the insurgents; but their fury was rekindled by the arts of his enemies: and the forgery of a pernicious secretary was contrived to blast his reputation and precipitate his fall. The caliph had lost the only guard of his predecessors, the esteem and confidence of the Moslems: during a siege of six weeks his water and provisions were intercepted, and the fertile gates of the palace were protected only by the trophies of the more timorous rebels. Forsaken by those who had abused his simplicity, the helpless and venerable caliph expected the approach of death: the brother of Ayesha marched at the head of the assassins; and Othman, with the Koran in his lap, was pierced with a multitude of wounds. A tumultuous anarchy of five days was appeased by the inauguration of Ali; his refusal would have provoked a general massacre. In this painful situation he supported the becoming pride of the chief of the Hashemites; declared that he laid rather serve than reign: rebuked the presumption of the strangers; and required the formal, if not the voluntary, assent of the chiefs of the nation. He has never been accused of promoting the assassin of Omar; though Persia indiscreetly celebrates the festival of that holy-martyr. The quarrel between Othman and

Death of  
Othman.  
A. D. 656.  
June 18.



his subjects was assuaged by the early mediation of Ali, and Hassan, the eldest of his sons, was insulted and wounded in the defence of the caliph. Yet it is doubtful whether the father of Hassan was strenuous and sincere in his opposition to the rebels; and it is certain that he enjoyed the benefit of their crime. The temptation was indeed of such magnitude as might stagger and corrupt the most obdurate virtue. The ambitious candidate no longer aspired to the barren sceptre of Arabia: the Saracens had been victorious in the East and West; and the wealthy kingdoms of Persia, Syria, and Egypt, were the patrimony of the commander of the faithful.

A life of prayer and contemplation had not chilled the martial activity of Ali: but in a mature age, after a long experience of mankind, he still betrayed in his conduct the rashness and indiscretion of youth. In the first days of his reign, he neglected to secure, either by gifts or fetters, the doubtful allegiance of Tolha and Zobeir, two of the most powerful of the Arabian chiefs. They escaped from Medina to Mecca, and from thence to Bassora: erected the standard of revolt, and usurped the government of Irak, or Assyria, which they had vainly solicited as the reward of their services. The mask of patriotism is allowed to cover the most glaring inconsistencies; and the enemies, perhaps the assassins, of Othman now demanded vengeance for his blood. They were accompanied in their flight by Ayesha, the widow of the prophet, who cherished, to the last hour of her life, an implacable hatred against the husband and the posterity of Fatima.

Reign of  
Ali, A. D.  
632-660

CHAT. The most reasonable Moslems were scandalized, that the mother of the faithful should expose in a camp her person and character; but the superstitious crowd was confident that her presence would sanctify the justice, and assure the success, of their cause. At the head of twenty thousand of his loyal Arabs, and nine thousand valiant auxiliaries of Cufa, the caliph encountered and defeated the superior numbers of the rebels under the walls of Bassora. Their leaders, Telha and Zolair, were slain in the first battle that stained with civil blood the arms of the Moslems. After passing through the ranks to animate the troops, Ayesha had chosen her post amidst the dangers of the field. In the heat of the action, seventy men, who held the bridle of her camel, were successively killed or wounded; and the cage or litter in which she sat, was stuck with javelins and darts like the quills of a porcupine. The venerable captive sustained with firmness the reproaches of the conqueror, and was speedily dismissed to her proper station, at the tomb of Mahomet, with the respect and tenderness that was still due to the widow of the apostle. After this victory, which was styled the Day of the Camel, Ali marched against a more formidable adversary; against Moawiyah, the son of Abi Sophian, who had assumed the title of caliph, and whose claim was supported by the forces of Syria and the interest of the house of Ommyyah. From the passage of Thapsacus, the plain of *Siffin*\* extends along the western banks of the Euphrates. On this spa-

\* The plain of *Siffin* is described by D'Arvile, *it s'étend de la Tapsus, p. 289* for the Campus Martius of Phrygia.

circus and level theatre, the two competitors waged a desultory war of one hundred and ten days. In the course of ninety actions or skirmishes, the loss of Ali was estimated at twenty-five, that of Mouwiyah at forty-five, thousand soldiers; and the list of the slain was dignified with the names of five and twenty veterans who had fought at Beder under the standard of Mahomet. In this sanguinary contest, the lawful caliph displayed a superior character of valour and humanity. His troops were strictly enjoined to await the first onset of the enemy, to spare their flying brethren, and to respect the bodies of the dead, and the chastity of the female captives. He generously proposed to save the blood of the Moslems by a single combat; but his trembling rival declined the challenge as a sentence of inevitable death. The ranks of the Syrians were broken by the charge of an hero who was mounted on a pycball horse, and wielded with irresistible force his ponderous and two-edged sword. As often as he smote a rebel, he shouted the Allah A-bac,—“God is victorious!” and in the tumult of a nocturnal battle, he was heard to repeat four hundred times that tremendous exclamation. The prince of Damascus already meditated his flight, but the certain victory was snatched from the grasp of Ali by the disobedience and enthusiasm of his troops. Their conscience was awed by the solemn appeal to the books of the Koran which Mouwiyah exposed on the foremost lances; and Ali was compelled to yield to a disgraceful truce and an infamous compromise. He retreated with sorrow and indignation to Cufa;



CHAP.  
L  
continued

his party was discouraged; the distant provinces of Persia, of Yemen, and of Egypt, were subdued or seduced by his crafty rival; and the stroke of fanaticism which was aimed against the three chiefs of the nation, was fatal only to the cousin of Mahomet. In the temple of Mecca, three Charegites or enthusiasts discoursed of the disorders of the church and state; they soon agreed, that the deaths of Ali, of Moawiyah, and of his friend Amrou, the viceroy of Egypt, would restore the peace and unity of religion. Each of the assassins chose his victim, poisoned his dagger, devoted his life, and secretly repaired to the scene of action. Their resolution was equally desperate: but the first mistook the person of Amrou, and stabbed the deputy who occupied his seat; the prince of Damascus was dangerously hurt by the second: the lawful caliph, in the mosch of Cufa, received a mortal wound from the hand of the third. He expired in the sixty-third year of his age, and mercifully recommended to his children, that they would despatch the murderer by a single stroke. The sepulchre of Ali<sup>a</sup> was concealed from the tyrants of the house of Ommiyah,<sup>b</sup> but in the fourth age of the Hegira, a tomb, a temple, a city, arose

<sup>a</sup> Abulhasan, a learned Kairwanite, relates the different opinions concerning the burial of Ali. He adopts the sepulchre of Cufa, under Caliph Alimuttagh's religious Dispensation and prohibition. This wonder is sustained by Kairwan's testimony nearly to 4000 of the dead, and 2000 of the living, *ibid.* li. p. 208, 209.

<sup>b</sup> All the tyrants of Persia, from Artashir to Darius (A. D. 377, c. Thehist., p. 25, 26, 27) to Nader Shah (A. D. 1748, *Stat. de Nader Shah*, tom. ii. p. 143), have enriched the tomb of Ali with the spoils of the people. The shrine is copper, with a bright and inner gilding, which glitters to the sun at the distance of many a mile.

near the ruins of Cufa.<sup>1</sup> Many thousands of the Schiites repose in holy ground at the feet of the vicar of God; and the desert is vivified by the numerous and annual visits of the Persians, who esteem their devotion not less meritorious than the pilgrimage of Mecca.

CHAP.

L

The persecutors of Mahomet usurped the inheritance of his children: and the champions of idolatry became the supreme heads of his religion and empire. The opposition of Abu Sophian had been fierce and obstinate; his conversion was tardy and reluctant; his new faith was fortified by necessity and interest; he served, he fought, perhaps he believed; and the sins of the time of ignorance were expiated by the recent merits of the family of Ommyiah. Moawiyah, the son of Abu Sophian, and of the cruel Henda, was dignified in his early youth with the office or title of secretary of the prophet; the judgment of Omar intrusted him with the government of Syria; and he administered that important province above forty years either in a subordinate or supreme rank. Without renouncing the fame of valour and liberality, he affected the reputation of humanity and moderation: a grateful people was attached to their benefactor: and the victorious Moslems were enriched with the spoils of Cyprus and Rhodes. The sacred duty of pursuing the assassins of Othman was the engine and pretence of

Reign of  
Moawiyah,  
A. D. 661,  
or 662—  
680.

<sup>1</sup> The city of Mehead, 40, five or six miles from the ruins of Cufa, and now deserted and vacant to the south of Bagdad, is of the size and form of the modern Jerusalem. Mehead, however, larger and more populous, is at the distance of thirty miles.

CHAP. I. his ambition. The bloody dust of the martyr was exposed in the march of Damascus: the ruin deplored the fate of his injured kinsmen; and sixty thousand Syrians were engaged in his service by an oath of fidelity and revenge. Amrou, the conqueror of Egypt, himself an army, was the first who saluted the new monarch, and divulged the dangerous secret, that the Arabian caliph might be created elsewhere than in the city of the prophet. The policy of Moawiyah eluded the valour of his rival; and, after the death of Ali, he negotiated the abdication of his son Hassan, whose mind was either above or below the government of the world, and who retired without a sigh from the palace of Cufa to an humble cell near the tomb of his grandfather. The aspiring wishes of the caliph were finally crowned by the important change of an elective to an hereditary kingdom. Some murmurs of freedom or fanaticism attested the reluctance of the Arabs, and four citizens of Medina refused the oath of fidelity; but the designs of Moawiyah were conducted with vigour and address; and his son Yazid, a feeble and dissolute youth, was proclaimed as the commander of the faithful and the successor of the apostle of God.

Death of  
Hassan.  
A. D. 680.  
Oct. 20.

A familiar story is related of the benevolence of one of the sons of Ali. In serving at table, a slave had inadvertently dropt a dish of scalding broth on his master: the helpless wretch fell prostrate, to

\* *Yazid*, in this version, the strong sense and expression is *Tartan* (Hast. i. 40). *Resigns* imports *accede* *post* *separatus* *et* *quasi* *seorsum* *fecit*.



deprecate his punishment, and repeated a verse of the Koran. "Paradise is for those who command their anger." "I am not angry." "And for those who pardon offences." "I pardon your offence." "And for those who return good for evil." "I give you your liberty, and four hundred pieces of silver." With an equal measure of piety, Hosein, the younger brother of Hassan, inherited a remnant of his father's spirit, and served with honour against the Christians in the siege of Constantinople. The primogeniture of the line of Hashem, and the holy character of grandson of the apostle, had centered in his person, and he was at liberty to prosecute his claim against Yezid the tyrant of Damascus, whose vice he despised, and whose title he had never deigned to acknowledge. A list was secretly transmitted from Cufa to Medina, of one hundred and forty thousand Moslems, who professed their attachment to his cause, and who were eager to draw their swords so soon as he should appear on the banks of the Euphrates. Against the advice of his wisest friends, he resolved to trust his person and family in the hands of a perfidious people. He traversed the desert of Arabia with a tinorous retinue of women and children; but as he approached the confines of Irak, he was alarmed by the solitary or hostile face of the country, and suspected either the defection or ruin of his party. His fears were just: Obeidollah, the governor of Cufa, had extinguished the first sparks of an insurrection; and Hosein, in the plain of Kerbela, was encompassed by a body of five thousand horse,

CHAP.  
L  
A. D. 1258.

who intercepted his communication with the city and the river. He might still have escaped to a fortress in the desert, that had defied the power of Caesar and Cleopatra; and consoled in the fidelity of the tribe of Tai, which would have armed ten thousand warriors in his defence. In a conference with the chief of the enemy, he proposed the option of three honourable conditions: that he should be allowed to return to Medina, or be stationed in a frontier garrison against the Turks, or safely conducted to the presence of Yezid. But the commands of the caliph, or his lieutenant, were stern and absolute; and Hussein was informed that he must either submit as a captive and a criminal to the commander of the faithful, or expect the consequences of his rebellion. "Do you think," replied he, "to terrify me with death?" And, during the short respite of a night, he prepared with calm and solemn resignation to encounter his fate. He checked the lamentations of his sister Fatima, who deplored the impending ruin of his house. "Our trust," said Hussein, "is in God alone. All things, both in heaven and earth, must perish and return to their Creator. My brother, my father, my mother, we are better than me; and every Mussulman has an example in the prophet." He pressed his friends to consult their safety by a timely flight; they unanimously refused to desert or survive their beloved master; and their courage was fortified by a fervent prayer and the assurance of paradise. On the morning of the fatal day, he mounted on horseback, with his sword in one hand and the

CHAP.

I.

Roran in the other; his generous band of martyrs consisted only of thirty-two horse and forty foot; but their flanks and rear were secured by the tent-ropes, and by a deep trench which they had filled with lighted faggots, according to the practice of the Arabs. The enemy advanced with reluctance; and one of their chiefs deserted, with thirty followers, to claim the partnership of inevitable death. In every close onset, or single combat, the despair of the Fatimites was invincible; but the surrounding multitudes galled them from a distance with a cloud of arrows, and the horses and men were successively slain: a truce was allowed on both sides for the hour of prayer; and the battle at length expired by the death of the last of the companions of Hosein. Alone, weary, and wounded, he seated himself at the door of his tent. As he tasted a drop of water, he was pierced in the mouth with a dart; and his son and nephew, two beautiful youths, were killed in his arms. He lifted his hands to heaven, they were full of blood, and he uttered a funeral prayer for the living and the dead. In a transport of despair his sister leaped from the tent, and adjured the general of the Caffars, that he would not suffer Hosein to be murdered before his eyes; a tear trickled down his venerable beard; and the boldest of his soldiers fell back on every side as the dying hero threw himself among them. The remorseless Shamer, a name detested by the faithful, reproached their cowardice; and the grandson of Mahomet was slain with three and thirty strokes of lances.



CHAP. I.—and swords. After they had trampled on his body, they carried his head to the castle of Cufa, and the inhuman Obradollah struck him on the mouth with a cane. "Alas!" exclaimed an aged Mussulman, "on these lips have I seen the 'lips of the apostle of God!' In a distant age and climate the tragic scene of the death of Hosein will awaken the sympathy of the coldest reader.\* On the annual festival of his martyrdom, in the devout pilgrimage to his sepulchre, his Persian votaries abandon their souls to the religious frenzy of sorrow and indignation.†

Peculiarity of  
Mabmont  
and Ali. When the sisters and children of Ali were brought in chains to the throne of Damascus, the caliph was advised to extirpate the enmity of a popular and hostile race, whom he had injured beyond the hope of reconciliation. But Yezid preferred the counsels of mercy; and the mourning family was honourably dismissed to mingle their tears with their kindred at Medina. The glory of martyrdom superseded the right of primogeniture; and the twelve imams,‡ or pontiffs, of the Persian creed, are Ali, Hassan, Hosein, and the lineal descendants of Hosein to the ninth

\* I have abridged the interesting narrative of Oakes, *rom. ii.* p. 170-212. It is long and minute; but the picture, almost always, resides in the detail of little circumstances.

† Nicotus the Deceitful (Cyprianus Archiep. *ibid.* *rom. ii.* p. 208, &c.) is perhaps the only European traveller who has dared to visit, blessed Ali and Mehmed Hosein. The two sepulchres are in the hands of the Turks, who tolerate and lax the devotion of the Persian heretics. The festival of the death of Hosein is amply described by the *Travels of the East*, a traveller whom I have often praised.

‡ The general article of *Islam*, in *Chebode's Bibliotheca*, will inform the uninitiated; and the lives of the twelve are given under their respective names.

generation. Without arms, or treasures, or subjects, they successively enjoyed the veneration of the people, and provoked the jealousy of the reigning caliphs: their tombs at Mecca or Medina, on the banks of the Euphrates, or in the province of Chorasan, are still visited by the devotion of their sect. Their names were often the pretence of sedition and civil war; but these royal saints despised the pomp of the world, submitted to the will of God and the injustice of man, and devoted their innocent lives to the study and practice of religion. The twelfth and last of the Imams, conspicuous by the title of *Mahadi*, or the Guide, surpassed the solitude and sanctity of his predecessors. He concealed himself in a cavern near Bagdad: the time and place of his death are unknown; and his votaries pretend that he still lives, and will appear before the day of judgment to overthrow the tyranny of Dejal, or the antichrist.\* In the lapse of two or three centuries the posterity of Abbas, the uncle of Mahomet, had multiplied to the number of thirty-three thousand:† the race of Ali might be equally prolific: the meanest individual was above the first and greatest of princes; and the most eminent were supposed to excel the perfection of angels. But their adverse fortune, and the wide extent of the Mussulman empire, ab-

\* The name of *antichrist* may seem ridiculous, but the Mahometans have liberally borrowed the names of every religion; (Hale's Preliminary Discourse, p. 80, 81.) In the royal studies of Ispadan, two books were always kept, one for the Muslim sect, the other for the Christians. Jesus the son of Mary.

† In the year of the Hægæ 100, (A. D. 612.) See *Herbelot*, p. 546.

CHAP. <sup>L</sup>  
 lowed an ample scope for every bold and artful impostor, who claimed affinity with the holy seed; the sceptre of the Almohades in Spain and Africa, of the Fatimites in Egypt and Syria,\* of the sultans of Yemen, and of the sophis of Persia,† has been consecrated by this vague and ambiguous title. Under their reigns it might be dangerous to dispute the legitimacy of their birth; and one of the Fatimite caliphs silenced an indiscreet question, by drawing his simitar. "This," said Moaz, "is my pedigree; and "these," casting an handful of gold to his soldiers, "and these are my kindred and my "children." In the various conditions of princes, or doctors, or nobles, or merchants, or beggars, a swarm of the genuine or fictitious descendants of Mahomet and Ali is honoured with the appellation of sheiks, or sherifs, or emirs. In the Ottoman empire, they are distinguished by a green turban, receive a stipend from the treasury, are judged only by their chief, and, however de-

\* D'Hakelot, p. 342. The enemies of the Fatimites ascribed them to a Jewish origin. Yet they accurately declared their genuine issue from Ismael, the sixth Imam; and the impostor Abdaladhem (Abul Ma'mun), p. 230 that they were descended by many, yet always transmitted genuine and authentic, Ismaelite prophecies, and genuine Ismaelite traditions. He quotes some lines from the celebrated *Shaykh al-Akbar*.—*Some Jewification Indians is yours invention?* (I suspect him to be an Egyptian of Egypt) even in Egypt, sit. *Chalife de genre Ali*, *quelque est votre tradition* habes potius et veritatem.

† The kings of Persia of the last dynasty are descended from Ismael Sed, a son of the sixth century, and through him from Mount Chamos, the son of Housa, the son of Ali, (Hakelot, p. 287; Charak, tom. iv, p. 296). But I cannot trace the immediate descent to any genuine or authentic pedigree. If they were truly Fatimites, they might have their origin from the prince of Masandran, who reigned in the sixth century, (D'Hakelot, p. 281).



based by fortune or character, still assert the proud pre-eminence of their birth. A family of three hundred persons, the pure and orthodox branch of the caliph Hazzan, is preserved without taint or suspicion in the holy cities of Mecca and Medina, and still retains, after the revolutions of twelve centuries, the custody of the temple and the sovereignty of their native land. The fame and merit of Mahomet would ennoble a plebeian race, and the ancient blood of the Korrich transcends the recent majesty of the kings of the earth.\*

The talents of Mahomet are entitled to our applause, but his success has perhaps too strongly attracted our admiration. Are we surprised that a multitude of proselytes should embrace the doctrine and the passions of an eloquent fanatic? In the heresies of the church, the same seduction has been tried and repeated from the time of the apostles to that of the reformers. Does it seem incredible that a private citizen should grasp the sword and the sceptre, subdue his native country, and erect a monarchy by his victorious arms? In the moving picture of the dynasties of the East, an hundred fortunate usurpers have arisen from a baser origin, surmounted more formidable obstacles, and filled a larger scope of empire and conquest. Mahomet was alike instructed to preach and to fight, and the union of these opposite qualities, while it enhan-

CHAP.

1.

Success of Mahomet.

\* The present state of the family of Mahomet and Ali is most accurately described by Demetrius Cantemir (*Hist. of the Ottoman Empire*, p. 38) and Niebuhr, (*Reise piers de l'Arabie*, p. 8-16, 317, &c.). It is worth to be remarked, that the Turkish Cavalry was unable to purchase the chrismes of Arabia.

CHAP.

L.

Permanency of  
his reli-  
gion.

ced his merit, contributed to his success : the operation of force and persuasion, of enthusiasm and fear, continually acted on each other, till every barrier yielded to their irresistible power. His voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the other; the restraints which he imposed were requisite to establish the credit of the prophet, and to exercise the obedience of the people : and the only objection to his success, was his rational creed of the unity and perfections of God. It is not the propagation but the permanency of his religion that deserves our wonder : the same pure and perfect impression which he engraved at Mecca and Medina, is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the deity who is worshiped with such mysterious rites in that magnificent temple : at Oxford or Geneva, they would experience less surprise : but it might still be incumbent on them to peruse the catechism of the church, and to study the orthodox commentators on their own writings and the words of their master. But the Turkish *dome* of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mahomet. The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with

the senses and imagination of man. "I believe  
 " in one God, and Mahomet the apostle of God,"  
 is the simple and invariable profession of Islam.  
 The intellectual range of the Deity has never  
 been degraded by any visible idol: the honours  
 of the prophet have never transgressed the mea-  
 sure of human virtue: and his living precepts  
 have restrained the gratitude of his disciples  
 within the bounds of reason and religion. The  
 votaries of Ali have indeed consecrated the me-  
 mory of their hero, his wife, and his children, and  
 some of the Persian doctors pretend that the di-  
 vine essence was incarnate in the person of the  
 Imams; but their superstition is universally con-  
 demned by the Sunnites; and their impiety has  
 afforded a seasonable warning against the worship  
 of saints and martyrs. The metaphysical questions  
 on the attributes of God, and the liberty of man,  
 have been agitated in the schools of the Mahomet-  
 ans, as well as in those of the Christians; but  
 among the former they have never engaged the  
 passions of the people, or disturbed the tranquillity  
 of the state. The cause of this important dif-  
 ference may be found in the separation or union  
 of the regal and sacerdotal characters. It was  
 the interest of the caliphs, the successors of the  
 prophet and commanders of the faithful, to repress  
 and discourage all religious innovations: the order,  
 the discipline, the temporal and spiritual ambition  
 of the clergy, are unknown to the Moslems: and  
 the sages of the law are the guides of their con-  
 science and the oracles of their faith. From the  
 Atlantic to the Ganges, the Koran is acknow-



CHAP. I.  
 L.  
 lodged as the fundamental code, not only of theology, but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind, are guarded by the infallible and immutable sanction of the will of God. This religious servitude is attended with some practical disadvantage; the illiterate legislator had been often misled by his own prejudices and those of his country; and the institutions of the Arabian desert may be ill adapted to the wealth and numbers of Ispahan and Constantinople. On these occasions, the caliph respectfully places on his head the holy volume, and substitutes a dexterous interpretation more apposite to the principles of equity, and the manners and policy of the times.

His most  
 rewards  
 his coun-  
 try.

His beneficial or pernicious influence on the public happiness is the last consideration in the character of Mahomet. The most bitter or most bigotted of his Christian or Jewish foes, will surely allow that he assumed a false commission to inculcate a salutary doctrine, less perfect only than their own. He piously supposed, as the basis of his religion, the truth and sanctity of *their* prior revelations, the virtues and miracles of their founders. The idols of Arabia were broken before the throne of God; the blood of human victims was expiated by prayer, and fasting, and alms, the laudable or innocent arts of devotion; and his rewards and punishments of a future life were painted by the images most congenial to an ignorant and carnal generation. Mahomet was perhaps incapable of dictating a moral and po-

tical system for the use of his countrymen but he breathed among the faithful a spirit of charity and friendship, recommended the practice of the social virtues, and checked by his laws and precepts, the thirst of revenge and the oppression of widows and orphans. The hostile tribes were united in faith and obedience, and the valor which had been idly spent in domestic quarrels, was vigorously directed against a foreign enemy. Had the impulse been less powerful, Arabia, free at home, and formidable abroad, might have flourished under a succession of her antise monarchs. Her sovereignty was lost by the extent and rapidity of conquest. The colonies of the nation were scattered over the East and West, and their blood was mingled with the blood of their converts and captives. After the reign of three caliphs, the throne was transferred from Medina to the valley of Damascus and the banks of the Tigris; the holy cities were violated by impious war; Arabia was ruled by the son of a subject; perhaps of a stranger; and the Moslems of the desert, awakening from their dream of dominion, resumed their old and solitary independence.

\* The history of the Arabian Caliphate having ended, and is here completed, we will turn page 104 to the life of Mahomet and the history of the empire. They contain the advantages of morality and humanity, illustrating the Arabian will, between the ancient and the modern world. I cannot find, when the measures of my land, that they have obtained one kind of any additional advantage. The end of it is not pursued by a series of philosophy or science, but the sciences among the nations of antiquity were highly valued. Mahomet, then, took Mahomet, and in the year 1100, Mahomet, with a small number of his people.

## CHAP. II.

*The conquest of Persia, Syria, Egypt, Africa, and Spain, by the Arabs or Saracens—Empire of the caliphs, or successors of Mahomet—State of the Christians, &c. under their government.*

## CHAP.

## II.

*Continued from*

*History of*

*the Arabs,*

*2. 12. 377.*

THE revolution of Arabia had not changed the character of the Arabs: the death of Mahomet was the signal of independence; and the hasty structure of his power and religion tottered to its foundations. A small and faithful band of his primitive disciples had listened to his eloquence, and shared his distress; had fled with the apostle from the persecution of Mecca, or had received the fugitive in the walls of Medina. The increasing myriads, who acknowledged Mahomet as their king and prophet, had been compelled by his arms, or allured by his prosperity. The polytheists were confounded by the simple idea of a solitary and invisible God: the pride of the Christians and Jews disdained the yoke of a mortal and contemporary legislator. Their habits of faith and obedience were not sufficiently confirmed; and many of the new converts regretted the venerable antiquity of the law of Moses, or the rites and mysteries of the catholic church, or the idols, the sacrifices, the joyous festivals, of



chap.  
11.  
continued

their pagan ancestors. The jarring interests and hereditary feuds of the Arabian tribes had not yet condensed in a system of union and subordination; and the barbarians were impatient of the mildest and most salutary laws that curbed their passions, or violated their customs. They submitted with reluctance to the religious precepts of the Koran, the abstinence from wine, the fast of the Ramadan, and the daily repetition of five prayers; and the alms and tithes, which were collected for the treasury of Medina, could be distinguished only by a name from the payment of a perpetual and ignominious tribute. The example of Mahomet had excited a spirit of fanaticism or imposture, and several of his rivals presumed to imitate the conduct and defy the authority of the living prophet. At the head of the fugitives and auxiliaries, the first caliph was reduced to the cities of Mecca, Medina, and Tayef; and perhaps the Kureish would have restored the idol of the Caba, if their levity had not been checked by a reasonable reproach. "Ye women of Mecca, will ye be the last to embrace" and the first to abandon the religion of Islam?" After exhorting the Moslems to confide in the aid of God and his apostle, Abubeker resolved, by a vigorous attack, to prevent the junction of the schism. The women and children were safely lodged in the crannies of the mountains, the warriors, marching under eleven banners, diffused the terror of their arms; and the appearance of a military force revived and confirmed the loyalty of the Ghibtal. The inconstant tribes accepted, with



CHAR.

II.

MUSULMAN.

in the pride of his mission, Musulama condescended to offer a partition of the earth. The proposal was answered by Mahomet with contempt; but the rapid progress of the impostor awakened the fears of his successor: forty thousand Moslems were assembled under the standard of Calid; and the existence of their faith was resigned to the event of a decisive battle. In the first action, they were repulsed with the loss of twelve hundred men; but the skill and perseverance of their general prevailed; their defeat was avenged by the slaughter of ten thousand infidels; and Musulama himself was pierced by an Ethiopian slave with the same javelin which had mortally wounded the uncle of Mahomet. The various rebels of Arabia, without a chief or cause, were speedily suppressed by the power and discipline of the rising monarchy; and the whole nation again professed, and more stedfastly held, the religion of the Kocan. The ambition of the caliphs provided an immediate exercise for the restless spirit of the Saracens; their valour was united in the prosecution of an holy war; and their enthusiasm was equally confirmed by opposition and victory.

From the rapid conquests of the Saracens a presumption will naturally arise, that the first caliphs commanded in person the armies of the faithful, and sought the crown of martyrdom in the fiercest ranks of the battle. The courage of Abubeker,\*

Character  
of these  
caliphs.

\* His reign is *Empire des Romains*, p. 218; *Annals*, p. 118; *Abulph.*, p. 87; *of Herodotus*, p. 46.



41155-

12

Omair,\* and Othman,† had indeed been tried in the persecution and wars of the prophet; and the personal assurance of paradise must have taught them to despise the pleasures and dangers of the present world. But they succeeded the throne in a venerable or mature age, and esteemed the domestic cares of religion and justice the most important duties of a sovereign. Except the presence of Omair at the siege of Jerusalem, the largest expeditions were the frequent pilgrimage from Medina to Mecca; and they calmly received the tidings of victory as they prayed or preached before the sepulchre of the prophet. The austere and frugal measure of their lives was the effect of virtue or habit, and the pride of their simplicity insulted the vain magnificence of the kings of the earth. When Abubeker assumed the office of caliph, he enjoined his daughter Ayesha to take a strict account of his private patrimony, that it might be evident whether he were enriched or impoverished by the service of the state. He thought himself entitled to a stipend of three pieces of gold, with the sufficient maintenance of a single camel and a black slave; but on the Friday of each week, he distributed the residue of his own and the public money, first to the most worthy, and then to the most indigent, of the Medians. The remains of his wealth, a coarse garment, and five

pieces of gold, were delivered to his successor, who lamented with a modest sigh his own inability to equal such an admirable model. Yet the abstinence and humility of Omar were not inferior to the virtues of Almhakeer; his food consisted of barley-bread or dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap who paid his homage to the conqueror, found him asleep among the beggars on the steps of the mosque of Medina. Economy is the source of liberality, and the increase of the revenue enabled Omar to establish a just and perpetual reward for the past and present services of the faithful. Careless of his own emolument, he assigned to Abbas, the uncle of the prophet, the first and most ample allowance of twenty-five thousand drams or pieces of silver. Five thousand were allotted to each of the aged warriors, the relics of the field of Beder, and the last and meanest of the companions of Mahomet was distinguished by the annual reward of three thousand pieces. One thousand was the stipend of the veterans who had fought in the first battles against the Greeks and Persians; and the decreasing pay, as low as fifty pieces of silver, was adapted to the respective merit and seniority of the soldiers of Omar. Under his reign, and that of his predecessor, the conquerors of the East were the trusty servants of God and the people; the mass of the public treasure was consecrated to the expenses of peace and war; a prudent mixture of justice and bounty, maintained the discipline of the Saracens,

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continued

and they united, by a rare felicity, the despatch and execution of despotism, with the equal and frugal maxims of a republican government. The heroic courage of Ali,<sup>4</sup> the consummate prudence of Moawiyah,<sup>5</sup> excited the emulation of their subjects; and the talents which had been exercised in the school of civil discord, were more usefully applied to propagate the faith and dominion of the prophet. In the sloth and vanity of the palace of Damascus, the succeeding princes of the house of Omriyah were alike destitute of the qualifications of statesmen and of saints.<sup>6</sup> Yet the spoils of unknown nations were continually laid at the foot of their throne, and the uniform ascent of the Arabian greatness must be ascribed to the spirit of the nation rather than the abilities of their chiefs. A large deduction must be allowed for the weakness of their enemies. The birth of Mahomet was fortunately placed in the most degenerate and disorderly period of the Persians, the Romans, and the barbarians of Europe: the empires of Trajan, or even of Constantine or Charlemagne, would have repelled the assault of the naked Saracens, and the torrent of fanaticism might have been obscurely lost in the sands of Arabia.

<sup>4</sup> His reign is Eutychius, p. 243; Kinsley, p. 21; Abulpharagius, p. 117; Assemani, p. 85; & Heribert, p. 18.

<sup>5</sup> Heribert is Assemani, p. 244; Kinsley, p. 21; Abulpharagius, p. 122; Assemani, p. 101; & Heribert, p. 209.

<sup>6</sup> Their reigns in Eutychius, tom. II. p. 240-245; Kinsley, p. 22-23; Abulpharagius, *Hydrot.* iv. p. 124-125; Assemani, p. 111-141; & Heribert, *Bibliothèque Orientale*, p. 192, and the parallel picture of the Omeyyads.



In the victorious days of the Roman republic, it had been the aim of the senate to confine their consuls and legions to a single war, and completely to suppress a first enemy before they provoked the hostilities of a second. These sound maxims of policy were disclaimed by the magnanimity or enthusiasm of the Arabian caliphs. With the same vigour and success they invaded the successors of Augustus, and those of Artaxerxes; and the rival monarchies at the same instant became the prey of an enemy whom they had been so long accustomed to despise. In the ten years of the administration of Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred mosques for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces, which may be comprised under the names of, I. Persia; II. Syria; III. Egypt; IV. Africa, and, V. Spain. Under this general division, I shall proceed to unfold these memorable transactions; despatching with brevity the remote and less interesting conquests of the East, and reserving a fuller narrative for those domestic countries, which had been included within the pale of the Roman empire. Yet I must excuse my own defects by a just complaint of the blindness and insu-







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I.

Journal  
of Persia,  
A. D. 1728

own exploits, as that which will be deduced in the ensuing sheets.

4. In the first year of the first caliph, his lieutenant Caled, the sword of God, and the scourge of the infidels, advanced to the banks of the Euphrates, and reduced the cities of Anbar and Hira. Westward of the ruins of Babylon, a tribe of sedentary Arabs had fixed themselves on the verge of the desert; and Hira was the seat of a race of kings who had embraced the Christian religion, and reigned above six hundred years under the shadow of the throne of Persia.\* The last of the Mandars was defeated and slain by Caled; his son was sent a captive to Medina; his nobles bowed before the successor of the prophet: the people was tempted by the example and success of their countrymen; and the caliph accepted as the first fruits of foreign conquest, an annual tribute of seventy thousand pieces of gold. The conquerors, and even their historians, were astonished by the dawn of their future greatness. "In the same year," says Elmacein, "Caled fought many signal battles; an immense multitude of the infidels was slaughtered; and spoils, infinite and innumerable, were acquired by the victorious Muslims."† But the invin-

\* Ptolemy will explain the etymology. *Geographia*, lib. vi. Anbar, p. 17-18, and *Chorografia* the geography. *l'Euphrate* or *le Tigre*, p. 113, in the *descrip. de l'Algerie*. The English names are derived from Anbar, the name of Aleppo. *Rollin*, vol. 8, p. 284; the French geography is equally accurate in every general and true notion of the world.

† *Fast of Caled* playing in his own profits, he makes almost nothing of his own success. I will not say much of his exploits or

able Caled was soon transferred to the Syrian war; the invasion of the Persian frontier was conducted by less active or less prudent commanders; the Saracens were repulsed with loss in the passage of the Euphrates; and, though they chastised the insubordinate pursuit of the Magians, their remaining forces still hovered in the desert of Babylon.

The indignation and fears of the Persians suspended for a moment their intestine divisions. By the unanimous sentence of the priests and nobles, their queen Arzema was deposed; the sixth of the transient usurpers, who had arisen and vanished in three or four years, since the death of Chooses and the retreat of Heracles. Her throne was placed on the head of Yazdegerd, the grandson of Chooses; and the same era, which coincides with an astronomical period,<sup>1</sup> has recorded the fall of the Sassanid dynasty and the religion of Zoroaster.<sup>2</sup> *The*

History of  
Canton  
N. H. 1856

transcribed with length, 1714, 7-methylcytosine, 30. The *Chyt* gene product is involved in the metabolic and physiological control of cell fate, and I have shown that I have isolated a mutation that affects the mode of expression.

[illegible]

<sup>1</sup> "After days after the death of Ashmun, 1741, some A. D. Indians told the story of Washagum, (died June 3, 1831) and his numerous exploits as a warrior before the end of the 18th century. His prowess was enough to be talked of in the form of the Great Ojibwa and that respectable name continues to be throughout the history of Ashmun. See Bailey's book of the Indians, vol. 1, p. 120.

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youth and inexperience of the prince, he was only fifteen years of age, declined a perilous encounter: the royal standard was delivered into the hands of his general Rustam: and a remnant of thirty thousand regular troops was swelled in truth, or in opinion, to one hundred and twenty thousand subjects, or allies, of the great king. The Medians, whose numbers were reinforced from twelve to thirty thousand, had pitched their camp in the plains of Cadesia\* and their line, though it consisted of fewer men, could produce more soldiers than the unwieldy host of the infidels. I shall here observe, what I must often repeat, that the charge of the Arabs was not like that of the Greeks and Romans, the effort of a firm and compact infantry: their military force was chiefly formed of cavalry and archers: and the engagement, which was often interrupted and often renewed by single combats and flying skirmishes, might be protracted without any decisive event to the continuance of several days. The periods of the battle of Cadesia were distinguished by their peculiar appellations. The first, from the well-timed appearance of six thousand of the Syrian brethren, was denominated the day of *success*: The day of *extermination* might express the disorder of one, or perhaps of both, of the contending armies. The third, a nocturnal tumult, received the whimsical name of the night of *bawling*, from the discordant clamours, which were con-

\* Cadesia, 472: the Syrian geographers, (p. 113), by its peculiar appellations, *el-jamra* (red Dargah), and *el-ayyana* (new Camp). Cf. *el-ayyana* (Yagya, tom. ii. p. 183) before 12 leagues, and *el-jamra*. The first place is supposed with dates and water.



pared to the inarticulate sounds of the farthest animals. The morning of the succeeding day determined the fate of Persia: and a seasonable whirlwind drove a cloud of dust against the faces of the unbelievers. The clangour of arms was re-echoed to the tent of Rustam, who, far unlike the ancient hero of his name, was gently reclining in a cool and tranquil shade, amidst the baggage of his camp, and the train of mules that were laden with gold and silver. On the sound of danger he started from his couch; but his flight was overtaken by a valiant Arab, who caught him by the foot, struck off his head, hoisted it on a lance, and instantly returning to the field of battle, carried slaughter and dismay among the thickest ranks of the Persians. The Saracens confess a loss of seven thousand five hundred men: and the battle of Cadesin is justly described by the epithets of obstinate and atrocious.<sup>2</sup> The standard of the monarchy was overthrown and captured by the field,—a leathern apron of a blacksmith, who, by ancient times, had become the deliverer of Persia: but this badge of heroic poverty was disguised, and almost concealed, by a profusion of precious gems.<sup>3</sup> After this victory, the wealthy provinces of Irak or Assyria submitted to the caliph, and his exequents were firmly established by the speedy foundation of Bassora,<sup>4</sup> a place which ever com-

\* Also, parliament, plus several ministers, are the top officials responsible for the repression in Armenia, starting in 1978.

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<sup>10</sup> The present map finally showed on the bottom of Russia, by including the following words: "Lithuania, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 25

6246. *Abolishes the trade and navigation of the Peruvians.*

100

177-178

At the distance of four or five fathoms from the gulf, the Euphrates and Tigris unite in a broad and direct current, which is aptly styled the river of the Arabs. In the mid-way, between the junction and the mouth of these famous streams, the new settlement was planted on the western bank; the first colony was composed of eight hundred Mooslems; but the influence of the situation soon reared a flourishing and populous capital. The air, though excessively hot, is pure and healthy; the meadows are filled with palm-trees and cattle; and one of the adjacent valleys has been celebrated among the four paradises or gardens of Asia. Under the first caliphs, the jurisdiction of this Arabian colony extended over the southern provinces of Persia; the city has been sanctified by the tombs of the companions and martyrs; and the vessels of Europe still frequent the port of Basora, as a convenient station and passage of the Indian trade.

Spec. of  
Mammals,  
N. D. 6217,  
March.

After the defeat of Ctesias, a country intersected by rivers and canals might have opposed an insuperable barrier to the victorious cavalry; and the walls of Ctesiphon or Madayn, which had resisted the battering rams of the Romans, would not have yielded to the darts of the Saracens. But the flying Persians were overcome by the belief, that the last day of their religion and empire was at hand;

de, *Revue des sciences humaines*, p. 139; cf. Apter, *Le système de la tyrannie*, p. 134, 137, 141; Raynal, *Philosophie des deux Indes*, tome II, p. 360; *Œuvres de Montesquieu*, Paris, 1748, tome II, p. 374-381; de Turgot, *Œuvres*, tome I, p. 247-257; de Turgot, tome II, p. 242-254; d'Alembert, tome II, p. 41-50; de Voltaire, tome II, p. 177-180.

the strongest posts were abandoned by treachery or cowardice; and the king, with a part of his family and treasures, escaped to Holwan at the foot of the Median hills. In the third month after the battle, Said, the lieutenant of Omar, passed the Tigris without opposition; the capital was taken by assault; and the disorderly resistance of the people gave a keener edge to the sabres of the Moslems, who shouted with religious transport,—“This is the white palace of Chosroes, this is the promise of the apostle of God!” The naked robbers of the desert were suddenly enriched beyond the measure of their hope or knowledge. Each chamber revealed a new treasure secreted with art, or ostentatiously displayed; the gold and silver, the various wardrobes and precious furniture, surpassed (says Abulfeda) the estimate of fancy or numbers; and another historian defines the untold and almost infinite mass, by the fabulous computation of three thousands of thousands of thousands of pieces of gold.\* Some minute though curious facts represent the contrast of riches and ignorance. From the remote islands of the Indian Ocean, a large provision of camphire<sup>b</sup> had been imported,

\* *Musée des peuples orientaux comparé aux quatre espèces de l'Asie*, par Abulfeda, p. 18. Yet I still suspect, that the extravagant numbers of Elmacin may be the error, not of the text, but of the version. The best translators from the Greek, for instance, I had to do very poor arithmeticians.

<sup>b</sup> The camphire tree grows in China and Japan; but every hundred weight of those valuable seeds are exchanged for a single pound of the more plentiful gum of Benzoin and Gommara, (Raynal, Hist. Philosophique, tom. 2, p. 302-303; Pharmacopée d'Hist. Naturelle par Bonnier & Millard's *Universal Dictionary*). These may be the islands of the first



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which is employed with a mixture of wax to illuminate the palaces of the East. Strangers to the name and properties of that coloriferous gum, the Saracens mistaking it for salt, mingled the camphire in their bread, and were astonished at the bitterness of the taste. One of the apartments of the palace was decorated with a carpet of silk, sixty cubits in length, and as many in breadth: a paradise or garden was depicted on the ground; the flowers, fruits, and shrubs, were imitated by the figures of the gold embroidery, and the colours of the precious stones; and the ample square was encircled by a variegated and verdant border. The Arabian general persuaded his soldiers to relinquish their claim, in the reasonable hope that the eyes of the caliph would be delighted with the splendid workmanship of nature and industry. Regardless of the merit of art and the pomp of royalty, the rigid Omar divided the prize among his brethren of Medina: the picture was destroyed; but such was the intrinsic value of the materials, that the share of Ali alone was sold for twenty thousand drams. A mule that carried away the tiara and cuirass, the belt and bracelets of Chosroes, was overtaken by the pursuers: the gorgious trophy was presented to the commander of the faithful, and the gravest of the companions condescended to smile when they beheld the white beard, hairy arms, and uncouth figure of the veteran, who was invested with the spoils of the great

*derived from whence the Arabians supposed their camphire.* (Geograph. Rab. p. 34, 35; d'Hershel, p. 133.)

king.<sup>a</sup> The sack of Ctesiphon was followed by its desertion and gradual decay. The Saracens disliked the air and situation of the place, and Omar was advised by his general to remove the seat of government to the western side of the Euphrates. In every age the foundation and ruin of the Assyrian cities has been easy and rapid; the country is destitute of stone and timber, and the most solid structures<sup>b</sup> are composed of bricks baked in the sun, and joined by a cement of the native bitumen. The name of *Cufa*<sup>c</sup> describes an habitation of reeds and earth; but the importance of the new capital was supported by the numbers, wealth, and spirit of a colony of veterans; and their licentiousness was indulged by the wisest caliphs, who were apprehensive of provoking the revolt of an hundred thousand swords. "Ye men of Cufa," said Ali, who solicited their aid, "you have been always conspicuous by your valour. You conquered the Persian king, and scattered his forces, till you had taken possession of his inheritance." This mighty conquest was achieved by the battles of Jalula and Nehavend. After the loss of the former, Yezdegerd fled from Holwan, and concealed his shame and despair in the mountains of Persistan, from whence Cyrus had descended

<sup>a</sup> See Cœdore, *Vie de Mahomet*, tom. 1, p. 326, 327. — I amy credit the fact, without believing the prophecy.

<sup>b</sup> The most considerable ruins of Assyria are the tower of Belus, at Babylon, and the hall of Cassius, at Ctesiphon; these have been visited by that ruin and sublime traveller Pietro della Valle, tom. 1, p. 713-718, 731-733.

<sup>c</sup> Consult the article of Cufa in the *Encyclopædie de l'Herbelot*, pp. 377, 378, and the several volumes of Oudley's History, particularly p. 90 and 122.

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with his equal and valiant companions. The courage of the nation survived that of the monarch; among the hills to the south of Ecbatana or Hamadan, one hundred and fifty thousand Persians made a third and final stand for their religion and country; and the decisive battle of Nehavend was styled by the Arabs the victory of victories. If it be true that the flying general of the Persians was stopped and overtaken in a crowd of mules and camels laden with honey, the incident, however slight or singular, will denote the luxurious impediments of an oriental army.<sup>1</sup>

*Conquest  
of Persia.  
A. D. 657.  
921.*

The geography of Persia is darkly delineated by the Greeks and Latins; but the most illustrious of her cities appear to be more ancient than the invasion of the Arabs. By the reduction of Hamadan and Ispahan, of Caswin, Touris, and Rei, they gradually approached the shores of the Caspian Sea; and the orators of Meccah might applaud the success and spirit of the faithful, who had already lost sight of the northern bear, and had almost transcended the bounds of the habitable world.<sup>2</sup> Again turning towards the West and the Roman empire, they repassed the Tigris over the bridge of Mesul, and, in the captive provinces of

<sup>1</sup> See the account of *Nehavend*, in *Al-Bukhari*, p. 607, 609; and *Voyage de Kharizmi en Perse, par Gmelin*, tom. I. p. 221.

<sup>2</sup> It is in such a style of greatness and weight that the Arabian writer describes the heroic conquests of Alexander, who never advanced beyond the shores of the Caspian, although he was supposed to conquer mountains, valleys, rivers, and cities. *Tarikh-e-Khosrowshah*, tom. I. p. 224, with Greek, Syriac, Arabic. This memorable name was planted at *Athens*, *Darien*, &c. 5, before Christ 336, in the *Antiquities*, (Taylor, prefat. p. 276, &c.), about a year after the battle of Arbela; and Alexander, in the pursuit of Darius, was marching towards Hyrcania and Bactriana.



Armenia and Mesopotamia, embraced their victorious brethren of the Syrian army. From the palace of Madsyn their eastern progress was not less rapid or extensive. They advanced along the Tigris and the Gulf; penetrated through the passes of the mountains into the valley of Estachar or Persopolis; and profaned the last sanctuary of the Magian empire. The grandson of Choroas was nearly surprised among the falling columns and mutilated figures; a sad emblem of the past and present fortune of Persia;<sup>a</sup> he fled with accelerated haste over the desert of Kirman, implored the aid of the warlike Segestans, and sought an humble refuge on the verge of the Turkish and Chinese power. But a victorious army is insensible of fatigue: the Arabs divided their forces in the pursuit of a timorous enemy; and the caliph Othman promised the government of Chorasan to the first general who should enter that large and populous country, the kingdom of the ancient Bactrians. The condition was accepted; the prize was deserved; the standard of Mahomet was planted on the walls of Herat, Merou, and Balch; and the successful leader neither halted nor reposed till his foaming cavalry had tasted the waters of the Oxus. In the public anarchy, the independent governors of the cities and castles obtained their separate capitulations; the terms were

<sup>a</sup> We are indebted for the earliest picture of the Destruction of Amphioxys, p. 146; but it is useless to give the history of Estachar and Persopolis, 11 March, p. 227; and still more useless to copy the drawings and descriptions of the Lake Chardas, in *Geographie de France*.

CHAP.  
XL  
HARMOXAN

granted or imposed by the esteem, the prudence, or the compassion, of the victor; and a simple profession of faith established the distinction between a brother and a slave. After a noble defence, Harmoxan, the prince or satrap of Anwan and Susa, was compelled to surrender his person and his state to the discretion of the caliph; and their interview exhibits a portrait of the Arabian conqueror. In the presence, and by the command, of Omar, the gay barbarian was despoiled of his silken robes embroidered with gold, and of his tiara bedecked with rubies and emeralds. "Are you now sensible," said the conqueror to his naked captive; "are you now sensible of the judgment of God, and of the different rewards of infidelity and obedience?" "Alas!" replied Harmoxan, "I feel them too deeply. In the days of our common ignorance, we fought with the weapons of the flesh, and my nation was superior. God was then neuter: since he has espoused your quarrel, you have subverted our kingdom and religion." Oppressed by this painful dialogue, the Persian complained of intolerable thirst, but discovered some apprehensions lest he should be killed whilst he was drinking a cup of water. "Be of good courage," said the caliph, "your life is safe till you have drunk this water;" the crafty satrap accepted the assurance, and instantly dashed the vase against the ground. Omar would have avenged the deceit; but his companions represented the sanctity of an oath; and the speedy conversion of Harmoxan entitled him not only to a free pardon, but even to a sti-

pend of two thousand pieces of gold. The administration of Persia was regulated by an actual survey of the people, the cattle, and the fruits of the earth;<sup>2</sup> and this monument, which attests the vigilance of the caliph, might have instructed the philosophers of every age.<sup>3</sup>

CHAP.  
LI.

The flight of Yeudegerd had carried him beyond the Oxus, and as far as the Jaxartes, two rivers<sup>1</sup> of ancient and modern renown, which descend from the mountains of India towards the Caspian Sea. He was hospitably entertained by Tarkhan, prince of Fargana,<sup>2</sup> a fertile province on the Jaxartes; the king of Samarcand, with the Turkish tribes of Sogdiana and Scythia, were moved by the lamentations and promises of the fallen monarch; and he solicited by a suppliant embassy, the more solid and powerful friendship of the emperor of China.<sup>3</sup> The virtuous Tait-

North of  
the last  
ring.  
A. D. 1831

<sup>1</sup> After the conquest of Persia, Theophrastus left, and he is known to have taken with him a great number of books, including the works of Aristotle, and he is said to have been the first to introduce the study of Greek literature into Rome.

\* Another interesting relation, I must regret, that d'Hervilly has not found and used a Persian translation of Yāqūt, printed, as he says, with many extracts from the same literature of the Khawarizm-Shāh, *Journal Asiatique*, 1818.

The most authentic accounts of the two rivers, the *Yong* (Yangtze) and the *Gilou* (Oron), may be found in *Sketch of Eastern Geography*, Nishimura, p. 12012; Abulghazi, (*Geography*, Cherman in *Madame*, tom. II, p. 271); Abulghazi Khan, who signed on their borders, (*Mon. Geographique des Tartes*, p. 22, 23, 1665), and the *Turkish Geography*, a MS. in the King of France's library, (*Manuscrits de la Bibliothèque d'Alexandrie*, p. 124-160).

<sup>10</sup> The writings of Vergara is described by Abulafia, p. 76-77.

Et postquam aliquantulum euntes superfluentem, in Tiberi re-  
lis et boghali et Surmani, castra misit. Iamque impetum, quod



CHAP. song,<sup>4</sup> the first of the dynasty of the Tang, may be justly compared with the Antonines of Rome: his people enjoyed the blessings of prosperity and peace: and his dominion was acknowledged by forty-four lords of the barbarians of Tartary. His last garrisons of Cashgar and Khoten maintained a frequent intercourse with their neighbours of the Jacartes and Oxus: a recent colony of Persians had introduced into China the astronomy of the Magi; and Taitsoong might be alarmed by the rapid progress and dangerous vicinity of the Arabs. The influence, and perhaps the supplies, of China revived the hopes of Yazdegerd and the zeal of the worshippers of fire: and he returned with an army of Turks to conquer the inheritance of his fathers. The fortunate Moslems, without unsheathing their swords, were the spectators of his ruin and death. The grandson of Chosroes was betrayed by his servant, insulted by the seditious inhabitants of Merue, and oppressed, defeated, and pursued, by his barbarian allies. He reached the banks of a river, and offered his rings and bracelets for an instant passage in a miller's boat. Ignorant or insensible of royal distress, the rustic replied, that four drams of silver were the daily profit of his mill, and that he would not suspend his work unless the loan were repaid. In this

See Anon. p. 74. The constitution of the Persian and Chinese empires is illustrated by Ferret, (*Mém. de l'Académie*, tom. xvi, p. 244-254) and de Guignes, (*Hist. des Huns*, tom. ii, p. 24-29, and for the geography of the nations, tom. ii, p. 1-43).

<sup>4</sup> Hist. Sinica, p. 41-46, is the 1st part of the Relations Consulaires of Thureau.

moment of hesitation and delay, the last of the Sassanid kings was overtaken and slaughtered by the Turkish cavalry, in the nineteenth year of his unhappy reign.\* His son Firuz, an humble client of the Chinese emperor, accepted the station of captain of his guards; and the Magian worship was long preserved by a colony of loyal exiles in the province of Bucharia. His grandson inherited the regal name: but after a faint and fruitless enterprise, he returned to Clunia, and ended his days in the palace of Sigon. The male line of the Sassanides was extinct; but the female captives, the daughters of Persia, were given to the conquerors in servitude, or marriage: and the race of the caliphs and imams was ennobled by the blood of their royal mothers.†

After the fall of the Persian kingdom, the river Oxus divided the territories of the Saracens and of the Turks. This narrow boundary was soon overwhelmed by the spirit of the Arabs: the governors of Chorasm extended their successive incursions; and one of their triumphs was adorned with the lusk of a Turkish queen, which she dropt in

\* I have referred to various the various narratives of El-makki, (Hist. Indica, p. 371) Barthema, (Itiner. p. 1109) Anstett, (Avent. p. 74, 75), and A. H. 1000. The end of Yazdegerd was not only unfortunate but obscure.

† The two daughters of Yazdegerd married Hassan, the son of Ali, and Mohammed, the son of Abdolkerim; and the first of them was the father of a numerous progeny. The daughter of Phiroza became the wife of the caliph Walid, and their son Yazdajerd his genuine successor. See the Council of Persia, the Courts of Rome, and the Chapter of the Turks or Arabs, of Hædich, Hist. d. Orient, (vol. p. 94, 107).

The conquest of Transoxiana, A. D. 710.

CHAP.

LII.

[continued]

her precipitate flight beyond the hills of Bochara.<sup>1</sup> But the final conquest of Transoxiana,<sup>2</sup> as well as of Spain, was reserved for the glorious reign of the inactive Walid; and the name of Catibuh, the camel driver, declares the origin and merit of his successful lieutenant. While one of his colleagues displayed the first Mahometan banner on the banks of the Indus, the spacious regions between the Oxus, the Jaxartes, and the Caspian Sea, were reduced by the arms of Catibuh to the obedience of the prophet and of the caliph.<sup>3</sup> A tribute of two millions of pieces of gold was imposed on the infidels; their idols were burnt or broken; the Mussulman chief pronounced a sermon in the new mosque of Carisme; after several battles, the Turkish hords were driven back to the desert; and the emperors of China solicited the friendship of the victorious Arabs. To their industry, the prosperity of the province, the Sugdiana of the ancients, may in a great measure be ascribed;

<sup>1</sup> It was valued at 2000 pieces of gold, and was the price of Ouladish, the son of Ziyad, a name afterwards infamous by the murder of Othman, (Delley's History of the Saracens, tom. II. p. 142, 143). His brother Islem was accompanied by his wife, the first Arabian woman (A. D. 660) who passed the Oxus, the Jaxartes, or rather Arax, the source and source of the waters of the Sugdiana, (p. 171, 172).

<sup>2</sup> A part of Al-Buhār's geography is translated by Sprenger, inserted in Haden's collection of the most geography, (1794, 80), and enlarged, (Hawthorne's Geography in Manuscripts, &c. vol. 1, p. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

<sup>3</sup> The conquests of Catibuh are chiefly traced by El-Masudi, (Hist. Saracens, p. 241), & Herbelot, (Hist. Orient. Catibuh, Somerard Catibuh, and de Catibuh, Hist. des Huns, tom. I. p. 28, 29).



but the advantages of the soil and climate had CHAP.  
12.  
\*\*\*\*\*  
been understood and cultivated since the reign of the Macedonian kings. Before the invasion of the Saracens, Carizme, Bochara, and Samarcand, were rich and populous under the yoke of the shepherds of the north. These cities were surrounded with a double wall, and the exterior fortification, of a larger circumference, inclosed the fields and gardens of the adjacent district. The mutual wants of India and Europe were supplied by the diligence of the Sogdian merchants; and the inestimable art of transforming linen into paper, has been diffused from the manufacture of Samarcand over the western world.\*

II. No sooner had Abubeker restored the unity of faith and government, than he despatched a circular letter to the Arabian tribes.—“ In the name of the most merciful God, to the rest of the true believers. Health and happiness, and the mercy and blessing of God be upon you. I praise the most high God, and I pray for his prophet Mahomet. This is to acquaint you, that I intend to send the true believers into Syria” Tribes of Arabia.  
A. D. 622.

\* A curious description of Samarcand is inserted in the *Histoire Asiatique-Magasin*, tom. II. p. 226, 300. The *Journal Asiatique*, tom. II. p. 101, contains, from credible testimony, that paper and silk were introduced from China to Samarcand, A. H. 30, and conveyed, by better conductors, to Hecot, A. H. 52. The *Kineral history* contains paper 1179, as did in the 10th or 11th century of the Hegira.

\* A separate history of the conquest of Syria has been composed by Ali Wallid, son of Haplid, who was born A. D. 746, and died A. D. 822; he likewise wrote the conquest of Egypt, of Damascus, &c. Above the maps and plans throughout of the Arabian, Ali Wallid has the double merit of singularity and copiousness. His tales and traditions afford an agreeable picture of the more civil and liberal Yab Vis successive

CHAP. II. "to take it out of the hands of the infidels"

11.

"And I would have you know, that the fighting

"for religion is an act of obedience to God."

His messengers returned with the tidings of pious and martial ardour which they had kindled in every province: and the camp of Medina was successively filled with the intrepid hands of the Saracens who panted for action, complained of the heat of the season and the scarcity of provisions; and accused with impatient murmurs the delays of the caliph: As soon as their numbers were complete, Abubeker ascended the hill, reviewed the men, the horses, and the arms, and poured forth a fervent prayer for the success of their undertaking. In person and on foot, he accompanied the first day's march: and when the blushing leaders attempted to dismount, the caliph removed their scruples by a declaration, that those who rode, and those who walked, in the service of religion, were equally meritorious. His instructions to the chiefs of the Syrian army, were inspired by the warlike fanaticism which advances to seize, and affects to despise, the objects of earthly ambition.

*effective in use often defective, trifling, and ineffectual. Till something better shall be found, his learned and spiritual successor (Ockley, in his History of the Saracens, vol. i, p. 214-215) will not deserve the prevalent aspersions of Black, (Friedemann ad Nagh) Chénier to Tabula, p. 226. I am sorry to think that the labours of Ockley were commensurate to a 300, free library professor to the French A. D. 1708, in the 24, 1719, with the aid of authors at the study.*

\* The instructions, &c. of the Syrian war, are described by Al Waziri and Ockley, vol. i, p. 22-25, &c. In the sequel it is necessary to contrast, and sometimes to quote, their circumstantial narrative. My obligations to others shall be noticed.

CHAP.  
XL  
CONTINUED.

"Remember," said the successor of the prophet,  
 "that you are always in the presence of God, on  
 "the verge of death, in the assurance of judg-  
 "ment, and the hope of paradise. Avoid in-  
 "justice and oppression; consult with your bre-  
 "thren, and study to preserve the love and con-  
 "fidence of your troops. When you fight the  
 "battles of the Lord, acquit yourselves like men,  
 "without turning your backs; but let not your  
 "victory be stained with the blood of women or  
 "children. Destroy no palm-trees, nor burn any  
 "fields of corn. Cut down no fruit-trees, nor  
 "do any mischief to cattle, only such as you kill  
 "to eat. When you make any covenant or in-  
 "sticte, stand to it, and be as good as your word.  
 "As you go on, you will find some religious per-  
 "sons who live retired in monasteries, and pro-  
 "pose to themselves to serve God that way: let  
 "them alone, and neither kill them nor destroy  
 "their monasteries;" and you will find another  
 "sort of people that belong to the synagogue of  
 "Satan, who have shorn crowns;\* be sure you  
 "cleave their skulls, and give them no quarter  
 "till they either turn Mahometans or pay tri-

\* Here, standing this precept, St. Paul Chrysostom has the Egyptian monks, tom. II. p. 103. edit. Laurentii) represents you the dangerous as the irreparable enemies of the Christian religion. For my own part I am more inclined to suppose the enemies of the Arabian monks, and the propagation of the Mahometan philosophy.

A. Even in the seventh century, the monks were generally ignorant, they were still half-brutish and ill-educated, and passed their whole lives in idle, dissipated pleasures. The principal remedy was found and by a lawgiver, it was the emperor Justinian, but it was Gregory, a monk of Constantinople, and every priest was a monk. See (Theophanes) Chronicon ad [?], tom. I. p. 771-773, especially p. 771, 772.



CHAP. "LXXII." All profane or frivolous conversation; all dangerous recollection of ancient quarrels, was severely prohibited among the Arabs; in the tumult of a camp, the exercises of religion were assiduously practised; and the intervals of action were employed in prayer, meditation, and the study of the Koran. The abuse, or even the use, of wine was chastised by fourscore strokes on the soles of the feet, and in the fervour of their primitive zeal many secret sinners revealed their fault, and solicited their punishment. After some hesitation the command of the Syrian army was delegated to Abu Obeidah, one of the fugitives of Mecca and companions of Mahomet; whose zeal and devotion were assuaged, without being abated, by the singular mildness and benevolence of his temper. But in all the emergencies of war, the soldiers demanded the superior genius of Caled; and whoever might be the choice of the prince, the *sword of God* was both in fact and name the foremost leader of the Saracens. He obeyed without reluctance; he was consulted without jealousy; and such was the spirit of the man, or rather of the times, that Caled professed his readiness to serve under the banner of the faith, though it were in the hands of a child or an enemy. Glory, and riches, and dominion, were indeed promised to the victorious Mussulman; but he was carefully instructed, that if the goods of this life were his only incitement, they likewise would be his only reward.

One of the fifteen provinces of Syria, the cultivated lands to the eastward of the Jordan, had

been decorated by Roman vanity with the name of *Arabia*;<sup>b</sup> and the first arms of the *Sacerns* were justified by the semblance of a national right. The country was enriched by the various benefits of trade; by the vigilance of the emperor it was covered with a line of forts; and the populous cities of *Gerasa*, *Philadelphia*, and *Bozra*,<sup>c</sup> were secure, at least from a surprise, by the solid structure of their walls. The last of these cities was the eighteenth station of *Medina*: the road was familiar to the caravans of *Hejaz* and *Irak*, who annually visited this plenteous market of the province and the desert: the perpetual jealousy of the Arabs had trained the inhabitants to arms; and twelve thousand horse could sally from the gates of *Bozra*, an appellation which signifies, in the Syrian language, a strong tower of defence. Encouraged by their first success against the open towns and flying parties of the borders, a detachment of four thousand Moslems presumed to summon and attack the fortress of *Bozra*. They were oppressed by the numbers of the Syrians; they were saved by the presence of *Caled*, with fifteen hundred horse: he blamed the enterprise, restored the battle, and rescued his friend, the

<sup>a</sup> *Male Arabia sui comesta, ex alto tunc Nabathæa surgens: opima maribus eummeis, et arboribus opulenta vallibus et castris, quæ ad Syriacæ gentium vicinorum variatâ, adhibita peragat iterum pro opportuno talis erant et castra. Arrianus. *Diademata* xiv. & *Histor. Palæstinæ* tom. i. p. 85, 86.*

<sup>b</sup> With *Gerasa* and *Philadelphia*, *Ammanus* places the fortification of *Bozra* *fortissime castrorum*. They observed the most point in the time of *Abulbada*, (*Fatal. Syriæ*, p. 95), who describes this city, the metropolis of *Hevæ*, (*Ammanus*), four days journey from *Damascus*. The *History* *synonymy* I learn from *Histor. Palæstinæ* tom. ii. p. 268.

CHAP.  
II.

venerable Serjabil, who had vainly invoked the unity of God and the promise of the apostle. After a short repose, the Moslems performed their ablutions with sand instead of water;<sup>\*</sup> and the morning-prayer was recited by Calist before they mounted on horseback. Confident in their strength, the people of Bosra threw open their gates, drew their forces into the plain, and swore to die in the defence of their religion. But a religion of peace was incapable of withstanding the fanatic cry of "Fight, fight! Paradise, paradise!" that re-echoed in the ranks of the Saracens; and the uproar of the town, the ringing of bells,<sup>†</sup> and the exclamations of the priests and monks, increased the dismay and disorder of the Christians. With the loss of two hundred and thirty men, the Arabs remained masters of the field; and the ramparts of Bosra, in expectation of human or divine aid, were crowded with holy crosses and consecrated banners. The governor Romanus had recommended an early submission: despised by the people, and degraded from his office, he still retained the desire and opportunity

\* The apostle of a desert had an army less obliged to allow this easily-susceptible fluid for water. (Kerish, c. III. p. 85; c. v. p. 92) but the Arabian and Persian manners have embraced his free permission with many abuses and distinctions. (Robert de Belle, *Mémoires*, t. 1, p. 81, 82. Chardin, *Voyages en Perse*, tom. 10.)

† The holy-war / soldiers, vol. 2, p. 78. Yet I much doubt whether this expression can be justified by the text of *Al Waki*, or the practice of the times. *Al Ghamra*, says the learned *Dr. Hodge*, *Illnesses*, book 1, c. 10, *Genetia*, tom. 1, p. 77, in comparison also writes *troubled* at night with revolutions. The oldest example which he has found is the *Byzantine* writers is of the year 1340; but the *Geothics* pretend that they remained till the 14th century.



of revenge. In a nocturnal interview, he informed the enemy of a subterraneous passage from his house under the wall of the city: the son of the caliph, with an hundred volunteers, were committed to the faith of this new ally, and their successful intrepidity gave an easy entrance to their companions. After Calad had imposed the terms of servitude and tribute, the apostate or convert avowed in the assembly of the people his meritorious treason. "I renounce your society," said Romanus, "both in this world, and the world to come. And I deny him that was crucified, and whosoever worships him. And I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet: who was sent to lead us into the right way, and to exalt the true religion in spite of those who join partners with God."

The conquest of Boara, four days journey from Damascus,<sup>1</sup> encouraged the Arabs to besiege the ancient capital of Syria.<sup>2</sup> At some distance from the walls, they encamped among the groves and fountains of that delicious territory,<sup>3</sup> and the

Sept. of  
Rothman's  
A. D. 632

<sup>1</sup> Damascus is simply described by the *Periplos Euphrat.* (Geograph. Hist. p. 116. 117.) and the *Geograph. Hist. Supplement.* p. 81; *Abul-Fida* (Tab. de Syrie. p. 1005) *Schneider* (Haber. Geograph. ad VII. tabulam.) & *Maritius* (Biblioth. Orient. p. 1791) *Thorelli* (Voyage de Levant. Hist. 2. p. 498. 499) *Marmad.* (Journal from Aleppo to Jannina. p. 121-122.) and *Forster* (Description of the East. vol. 2. p. 411-412).

<sup>2</sup> *Tabaristan* relates, says *Jacob*. According to the general tradition, it was under calif. *Aly* at *Samarra*. *Joseph*. *Arab. Ant.* 2. 2. 1. 2. 7. p. 34. 35. edit. *Havercamp*. *Joseph*. *Arab.* 2. 2.

<sup>3</sup> The situation for this place is not known. But the *Sept. de Boara* is not far from the present *Boara* (Boara) but it is not far from the city of *Boara*.



CHAP.  
12

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the heads of his two captives who refused to abandon their religion were indignantly hurled into the midst of the city. The event of some general and partial actions related the Damascus to a closer defence: but a messenger whom they dropt from the walls, returned with the promise of speedy and powerful succour, and their tumultuous joy conveyed the intelligence to the camp of the Arabs. After some debate, it was resolved by the generals to raise, or rather to suspend, the siege of Damascus, till they had given battle to the forces of the emperor. In the retreat, Calad would have chosen the more perilous station of the rear-guard; he modestly yielded to the wishes of Abu Obaidah. But in the hour of danger he flew to the rescue of his companion, who was rudely pressed by a sally of six thousand horse and ten thousand foot, and few among the Christians could relate at Damascus the circumstances of their defeat. The importance of the contest required the junction of the Saracens who were dispersed on the frontiers of Syria and Palestine; and I shall transcribe one of the circular mandates which was addressed to Amrou the future conqueror of Egypt.

"In the name of the most merciful God: I am  
 "Calad to Amrou, health and happiness. Know  
 "that thy brethren the Moslems design to march  
 "to Ajnadin, where there is an army of seven-  
 "ty thousand Greeks, who purpose to come  
 "against us, that they may extinguish the light of  
 "God with their mouths: but God perverteth his



CHAP. "light in spite of the infidels." As soon, there-  
 13.  
 fore, as this letter of mine shall be delivered to  
 thy hands, come with those that are with thee  
 to Aîznadin, where thou shalt find us if it  
 please the most high God." The summons  
 were cheerfully obeyed, and the forty-five thou-  
 sand Moslems who met on the same day, on  
 the same spot, ascribed to the blessing of provi-  
 dence the effects of their activity and zeal.

Letter of  
 Aîznadin.  
 A. D. 661.  
 July 25.

About four years after the triumph of the Per-  
 sian war, the repose of Heraclius and the empire  
 was again disturbed by a new enemy, the power of  
 whose religion was more strongly felt than it was  
 clearly understood by the Christians of the East. In  
 his palace of Constantinople or Antioch, he was  
 awakened by the incursion of Syria, the loss of Beza,  
 and the danger of Damascus. An army of seventy  
 thousand veterans, or new levies, was assembled  
 at Hems or Emesa, under the command of his  
 general Werdan;<sup>1</sup> and these troops, consisting  
 chiefly of cavalc, might be indifferently styled  
 either Syrians, or Greeks, or Romans: Syrians,  
 from the place of their birth or warfare; Greeks,

<sup>1</sup> These words are the text of the Arabic, c. 16, 22; 19, 8. Like  
 the knights of the last century, the Madama, on every familiar or  
 important occasion, spoke the language of their employers: a right  
 more general in those times, than the Helene whom transplanted  
 into the climate and dress of Britain.

<sup>2</sup> The name of Werdan is unknown to Theophanes, and, though it  
 might belong to an Armenian chief, has very little of a Greek aspect  
 or sound. If the Byzantine historians have mingled the several  
 names, the Greek, in this instance, they have taken simple revenge  
 on their enemies. In composing the Greek character four ought to  
 fail, might they not produce, from the familiar appellation of Asiatics,  
 something like the singular *Werdan*?

from the religion and language of their sovereign; and *Romana*, from the proud appellation which was still profaned by the successors of Constantine. On the plain of Atrunadin, as Werdan rode on a white mule decorated with gold chains, and surrounded with ensigns and standards, he was surprised by the near approach of a fierce and naked warrior, who had undertaken to view the state of the enemy. The adventurous valour of Derar was inspired, and has perhaps been adorned, by the enthusiasm of his age and country. The hatred of the Christians, the love of spoil, and the contempt of danger, were the ruling passions of the audacious Saracen: and the prospect of instant death could never shake his religious confidence, or ruffle the calmness of his resolution, or even suspend the frank and martial pleasantry of his humour. In the most hopeless enterprises, he was bold, and prudent, and fortunate: after innumerable hazards, after being thrice a prisoner in the hands of the infidels, he still survived to relate the achievements, and to enjoy the rewards, of the Syrian conquest. On this occasion, his single lance maintained a flying fight against thirty Romans, who were detached by Werdan; and after killing or unhorsing seventeen of their number, Derar returned in safety to his applauding brethren. When his rashness was mildly censured by the general, he excused himself with the simplicity of a soldier. "Nay," said Derar, "I did not begin first: but they came out to take me, and I was afraid that God should see me turn my back: and indeed I fought in good earnest, and

CHAP.

II.

" without doubt God assisted me against them ;  
 " and had I not been apprehensive of disobeying  
 " your orders, I should not have come away as  
 " I did; and I perceive already that they will  
 " fall into our hands." In the presence of both  
 armies, a venerable Greek advanced from the  
 ranks with a liberal offer of peace; and the de-  
 parture of the Saracens would have been purchas-  
 ed by a gift to each soldier of a turban, a robe,  
 and a piece of gold: ten robes, and so hundred  
 pieces to their leader; one hundred robes, and  
 a thousand pieces to the caliph. A smile of in-  
 dignation expressed the refusal of Calad. " Ye  
 " Christian dogs, you know your options: the  
 " Koran, the tribute, or the sword. We are a  
 " people whose delight is in war, rather than in  
 " peace; and we despise your pitiful aims, since  
 " we shall be speedily masters of your wealth,  
 " your families, and your persons." Notwith-  
 standing this apparent disdain, he was deeply  
 conscious of the public danger: those who had  
 been in Persia, and had seen the armies of Chos-  
 roes, confessed that they never beheld a more  
 formidable array. From the superiority of the  
 enemy, the artful Saracen derived a fresh incen-  
 tive of courage. " You are before you," said he,  
 " the united force of the Romans; you cannot  
 " hope to escape, but you may conquer Syria in  
 " a single day. The event depends on your  
 " discipline and patience. Brevise yourselves  
 " till the evening. It was in the evening that  
 " the prophet was accustomed to vanquish." Dur-  
 ing two successive engagements, his temperate  
 frumese sustained the darts of the enemy, and the



pursuits of his troops. At length, when the  
 spirits and quivers of the adverse line were al-  
 most exhausted, Calad gave the signal of onset  
 and victory. The remains of the imperial army  
 fled to Antioch, or Cesarea, or Damascus; and  
 the death of four hundred and seventy Moslems  
 was compensated by the opinion that they had  
 sent to hell above fifty thousand of the infidels.  
 The spoil was inestimable; many banners and  
 crosses of gold and silver, precious stones, silver  
 and gold chains, and innumerable suits of the  
 richest armour and apparel. The general distri-  
 bution was postponed till Damascus should be ta-  
 ken: but the seasonable supply of arms became  
 the instrument of new victories. The glorious  
 intelligence was transmitted to the throne of the  
 caliph, and the Arabian tribes, the coldest or  
 most hostile to the prophet's mission, were eager  
 and importunate to share the harvest of Syria.

The sad tidings were carried to Damascus by  
 the speed of grief and terror; and the inhabit-  
 ants beheld from their walls the return of the  
 heroes of Alexandria. Amrou led the van at the  
 head of nine thousand horse; the bands of the  
 Saracens succeeded each other in formidable re-  
 view; and the rear was closed by Calad in per-  
 son, with the standard of the black eagle. To  
 the activity of Derrar he intrusted the commis-  
 sion of patrolling round the city with two thou-  
 sand horse, of scouring the plain, and of inter-  
 cepting all succour or intelligence. The rest  
 of the Arabian chiefs were fixed in their re-  
 spective stations before the seven gates of Da-

The Arabs  
 return to  
 Damascus.

CHAP.

LI.

masses; and the siege was renewed with fresh vigour and confidence. The art, the labour, the military engines, of the Greeks and Romans are seldom to be found in the simple, though successful, operations of the Saracens: it was sufficient for them to invest a city with arms, rather than with trenches; to repel the sallies of the besieged; to attempt a stratagem or an assault; or to expect the progress of famine and discontent. Damascus would have acquiesced in the trial of Almahdi, as a final and peremptory sentence between the emperor and the caliph; her courage was rekindled by the example and authority of Thomas, a noble Greek, illustrious in a private condition by the alliance of Heraclius.\* The tumult and illumination of the night proclaimed the design of the morning sally; and the Christian hero, who affected to despise the enthusiasm of the Arabs, employed the resource of a similar superstition. At the principal gate, in the sight of both armies, a lofty crucifix was erected; the bishop, with his clergy, accompanied the march, and laid the volume of the New Testament before the image of Jesus; and the contending parties were scandalized or edified by a prayer, that the Son of God would defend his servants and vindicate his truth. The battle raged with incessant fury; and the dexterity of

\* Vasily prompted the Arabs to believe, that Thomas was the son-in-law of the emperor. We know the children of Heraclius by his two wives; and his youngest daughter would not have married in exile at Damascus, like Damages, *Proc. Byzant.* p. 119, 120. Had he been less religious, I might only suspect the legitimacy of the claim.

Thomas,\* an incomparable archer, was fatal to the boldest Saracens, till their death was revenged by a female heroine. The wife of Aban, who had followed him to the holy war, embraced her expiring husband. "Happy," said she, "happy art thou, my dear: thou art gone to thy Lord who first joined us together, and then parted us asunder. I will revenge thy death, and endeavour to the utmost of my power to come to the place where thou art, because I love thee. Henceforth shall no man ever touch me more, for I have dedicated myself to the service of God." Without a groan, without a tear, she washed the corpse of her husband, and buried him with the usual rites. Then grasping the manly weapons, which in her native land she was accustomed to wield, the intrepid widow of Aban sought the place where his murderer fought in the thickest of the battle. Her first arrow pierced the hand of his standard-bearer: her second wounded Thomas in the eye; and the fainting Christians no longer beheld their ensign or their leader. Yet the generous champion of Damascus refused to withdraw to his palace: his wound was dressed on the rampart: the fight was continued till the evening: and the Syrians rested on their arms. In the silence of the night, the signal was given by a stroke on the great bell: the gates were thrown open, and each gate discharged an impetuous

\* Al Wakieli (Dobley, p. 251) says "with poisoned arrows;" but this strange iteration is so foreign to the practice of the Greeks and Romans, that I must suspect, in this instance, the inadvertent error of the translator.



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II.

column on the sleeping camp of the Saracens. Calad was the first in arms; at the head of four hundred horse he flew to the post of danger, and the tears trickled down his iron cheeks, as he uttered a fervent ejaculation. "O God! who never sleepest, look upon thy servants, and do not deliver them into the hands of their enemies." The valour and victory of Thomas were arrested by the presence of the *sword of God*; with the knowledge of this peril, the Moslems recovered their ranks, and charged the assailants in the flank and rear. After the loss of thousands, the Christian general retreated with a sigh of despair, and the pursuit of the Saracens was checked by the military engines of the rampart.

The day is taken by  
words and  
exhaustion.  
Hist. A. D.  
634.

After a siege of seventy days,\* the patience, and perhaps the provisions, of the Damascenes were exhausted; and the bravest of their chiefs submitted to the hard dictates of necessity. In the occurrences of peace and war, they had been taught to dread the fierceness of Calad, and to revere the mild virtues of Abu Obeidah. At the hour of midnight, one hundred chosen deputies of the clergy and people were introduced to the tent of that venerable commander. He received and

\* Al-Buhārī allows only seventy days for the siege of Damascus, (Hist. Moslem, p. 72, vers. Bellamy); but El-Makrīzī, who narrates this episode, prolongs the term to six months, and assigns the aid of Kalata to the Saracens, (Hist. Baris, p. 24, 52). Even this longer period is insufficient to fill the interval between the battle of Ajnadin (July, A. D. 633) and the surrender of Omeir, (24th July, A. D. 634), to whom reigns the conquest of Damascus is continuously ascribed, (Al-Wakef, apud Bellamy, vol. 4, p. 115. Al-Buhārī, p. 147, vers. Pocock's). Perhaps, as in the Tiber war, the operations were interrupted by autumnal and brumal rains, and the first seventy days of the siege.

dismissed them with courtesy. They returned with a written agreement, on the faith of a companion of Mahomet; that all hostilities should cease; that the voluntary emigrants might depart in safety, with as much as they could carry away of their effects; and that the tributary subjects of the caliph should enjoy their lands and houses, with the use and possession of seven churches. On these terms, the most respectable hostages, and the gate nearest to his camp, were delivered into his hands: his soldiers imitated the moderation of their chief; and he enjoyed the submissive gratitude of a people whom he had rescued from destruction. But the success of the treaty had relaxed their vigilance, and in the same moment the opposite quarter of the city was betrayed and taken by assault. A party of an hundred Arabs had opened the eastern gate to a more inexorable foe. "No quarter," cried the rapacious and sanguinary Caled, "no quarter to the enemies of the Lord!" His trumpets sounded, and a torrent of Christian blood was poured down the streets of Damascus. When he reached the church of St. Mary, he was astonished and provoked by the peaceful aspect of his companions: their swords were in the scabbard, and they were surrounded by a multitude of priests and monks. Abd Obedah saluted the general: "God," said he, "has delivered the city into my hands by way of surrender, and has saved the believers the trouble of fighting." "And art I not," replied the indignant Caled, "am I not the lieutenant of the commander of the faithful? Have I not taken the city by storm? The unbelievers shall

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11.

"perish by the sword. Fall on." The hungry and cruel Arabs would have obeyed the welcome command; and Damascus was lost, if the benevolence of Abu Obeidah had not been supported by a decent and dignified firmness. Throwing himself between the trembling citizens and the most eager of the barbarians, he adjured them by the holy name of God, to respect his promise, to suspend their fury, and to wait the determination of their chiefs. The chiefs retired into the church of St. Mary; and after a vehement debate, Calad submitted in some measure to the reason and authority of his colleague; who urged the sanctity of a covenant, the advantage as well as the honour which the Moslems would derive from the punctual performance of their word, and the obstinate resistance which they must encounter from the distrust and despair of the rest of the Syrian cities. It was agreed that the sword should be sheathed; that the part of Damascus which had surrendered to Abu Obeidah, should be immediately entitled to the benefit of his capitulation; and that the final decision should be referred to the justice and wisdom of the caliph.\* A large majority of the people accepted the terms of toleration and tribute; and Damascus is still peopled by twenty thousand Christians. But the valiant Thomas, and the free-born patriots who had fought under his banner, embraced the alternative of poverty and exile. In the adjacent mountains, a numerous encampment was formed of

\* It appears from Abulfeda (p. 135) and Elmacin, (p. 38), that the division of the two parts of Damascus was long recommended, though not always respected, by the Moslem sovereigns. See Harwood's Edition, (Annal. arab. ii. p. 379, 380, 383).



priests and laymen, of soldiers and citizens, of women and children: they collected, with haste and terror, their most precious moveables; and abandoned with loud lamentations or silent anguish their native homes, and the pleasant banks of the Pharphar. The inflexible soul of Caled was not touched by the spectacle of their distress; he disputed with the Damascusians the property of a magazine of corn; endeavoured to exclude the garrison from the benefit of the treaty; consented, with reluctance, that each of the fugitives should arm himself with a sword, or a lance, or a bow; and sternly declared, that, after a respite of three days, they might be pursued and treated as the enemies of the Moslems.

The passion of a Syrian youth completed the ruin of the exiles of Damascus. A nobleman of the city of the name of Jonas,\* was betrothed to a wealthy maiden; but her parents delayed the consummation of his nuptials, and their daughter was persuaded to escape with the man whom she had chosen. They corrupted the nightly watchmen of the gate Keisan: the lover, who led the way, was encompassed by a squadron of Arabs; but his exclamation in the Greek tongue,—“The

Exodus of  
the Damascusians.

\* On the fall of these lovers, whom he names Phileas and Eudora, Mr. Hugues has built the siege of Damascus, one of our most popular tragedies, and which possesses the rare merit of uniting passion and history, the sweetness of the scene and the tragedy of the heart. The foolish delirium of the players compelled him to ascribe the guilt of the fate and the danger of the lovers. Instead of a love tragedy, Phileas serves the Arabs as an emissary only; instead of protecting their parents, he runs to the succour of his countrymen, and, after killing Caled and Deser, is himself mortally wounded, and expires in the presence of Eudora, who possesses the resolution to take the veil at Constantinople. A proud misanthrope!

CHAP. "bird is taken," admonished his mistress to hasten her return. In the presence of Calad, and of death, the unfortunate Jonas professed his belief in one God, and his apostle Mahomet: and continued, till the season of his martyrdom, to discharge the duties of a brave and sincere Mussulman. When the city was taken, he flew to the monastery where Eudocia had taken refuge; but the lover was forgotten; the apostate was scorned; she preferred her religion to her country; and the justice of Calad, though deaf to mercy, refused to detain by force a male or female inhabitant of Damascus. Four days was the general confined to the city by the obligation of the treaty, and the urgent cares of his new conquest. His appetite for blood and rapine would have been extinguished by the hopeless computation of time and distance; but he listened to the importunities of Jonas, who assured him that the weary fugitives might yet be overtaken. At the head of four thousand horse, in the disguise of Christian Arabs, Calad undertook the pursuit. They halted only for the moments of prayer; and the guide had a perfect knowledge of the country. For a long way the footsteps of the Damascenes were plain and conspicuous: they vanished on a sudden; but the Saracens were comforted by the assurance that the caravan had turned aside into the mountains, and must speedily fall into their hands. In traversing the ridges of the Libanus, they endured intolerable hardships, and the sinking spirits of the veteran Ianaries were supported and cheered by the unconquer-

able odour of a lover. From a peasant of the country, they were informed that the emperor had sent orders to the colony of exiles, to pursue without delay the road of the sea-coast, and of Constantinople; apprehensive, perhaps, that the soldiers and people of Antioch might be discouraged by the sight and the story of their sufferings. The Saracens were conducted through the territories of Gabala\* and Lachdara, at a cautious distance from the walls of the cities; the rain was incessant, the night was dark, a single mountain separated them from the Roman army; and Calad, ever anxious for the safety of his brethren, whispered an ominous dream in the ear of his companion. With the dawn of day, the prospect again cleared, and they saw before them, in a pleasant valley, the tents of Damascus. After a short interval of repose and prayer, Calad divided his cavalry into four squadrons, committing the first to his faithful Dentr, and reserving the last for himself. They unobtrusively rushed on the promiscuous multitude, insufficiently provided with arms, and already vanquished by sorrow and fatigue. Except a captive who was pardoned and dismissed, the Arabs enjoyed the satisfaction of believing that not a Christian of either sex escaped the edge of their scimitars. The gold and silver of Damascus was scattered over the

\* The towns of Gabala and Lachdara, which the reader must still take for a sort of things (Marsden, p. 11, 12. Ptolemy, vol. 4, p. 12). Had not the Christians been oppressed, they must have crossed the mountains by some bridge to the opposite sides between Hama and the sea, and might have rejoined the highway of Constantinople at Aleppo. The Moslems will represent the mountain and mountains, (p. 116, 118, 121, 122, edit. Wadding.)



CHAP.

II.

*continued*

camp, and a royal wardrobe of three hundred load of silk might clothe an army of raked barbarians. In the tumult of the battle, James sought and found the object of his pursuit: but his resentment was inflamed by the last act of his perfidy; and as Eudocia struggled in his hateful embraces, she struck a dagger to her heart. Another female, the widow of Thomas, and the real or supposed daughter of Heraclius, was spared and released without a ransom: but the generosity of Caled was the effect of his contempt; and the haughty Sarcen insulted, by a message of defiance, the throne of the Cæsars. Caled had penetrated above an hundred and fifty miles into the heart of the Roman province: he returned to Damascus with the same secrecy and speed. On the accession of Omar, the *aid of God* was removed from the command; but the caliph, who blamed the rashness, was compelled to applaud the vigour and conduct of the enterprise.

Fair of  
Abyla.

Another expedition of the conquerors of Damascus will equally display their avidity and their contempt for the riches of the present world. They were informed that the produce and manufactures of the country were annually collected in the fair of Abyla,\* about thirty miles from the city; that the cell of a devout hermit was visited at the same time by a multitude of pilgrims; and that the festival of trade and superstition would be ennobled

\* *Quædãd Raba.* A fair, extending ten leagues, the greatest, says, I discovered the Abbe of Xiphris between Damascus and Hama, 1699: the name *Abel* signifies a religious convent with the intention to justify my conjecture; (Reland, *Palæstina*, tom. 2. p. 317. tom. II. p. 222, 227.)

by the nuptials of the daughter of the governor of Tripoli. Abdallah, the son of Jaafar, a glorious and holy martyr, undertook, with a banner of five hundred horse, the pious and profitable commission of despoiling the infidels. As he approached the fair of Abyla, he was astonished by the report of the mighty concourse of Jews and Christians, Greeks and Armenians, of natives of Syria and of strangers of Egypt, to the number of ten thousand, besides a guard of five thousand horse that attended the person of the bride. The Saracens paused. "For my own part," said Abdallah, "I *dare not* go back; our foes are many, " our danger is great, but our reward is splendid " and secure, either in this life or in the life to " come. Let every man, according to his inclin- " ation, advance or retire." Not a Mussulman deserted his standard. "Lead the way," said Abdallah to his Christian guide, "and you shall " see what the companions of the prophet can " perform." They charged in five squadrons; but after the first advantage of the surprise, they were encompassed and almost overwhelmed by the multitude of their enemies; and their valiant hand is fancifully compared to a white spot in the skin of a black camel.\* About the hour of sunset, when their weapons dropped from their hands, when they panted on the verge of eternity, they discovered an approaching cloud of dust, they

\* I am better than Mr. Oakley, (vol. I. p. 146.) who does not insert this figurative expression in the text, though he observes in a marginal note, that the Arabians often borrow their similes from that useful and familiar animal. The similes may be equally taken from the wings of the *Leoparden*.

CHAP.

LI.

heard the welcome sound of the *teebir*,<sup>2</sup> and they soon perceived the standard of Caled, who flew to their relief with the utmost speed of his cavalry. The Christians were broken by his attack, and slaughtered in their flight, as far as the river of Tripoli. They left behind them the various riches of the fair; the merchandises that were exposed for sale, the money that was brought for purchase, the gay decorations of the nuptials, and the governor's daughter, with forty of her female attendants. The fruits, provisions, and furniture, the money, plate, and jewels, were diligently laden on the backs of horses, asses, and mules; and the holy robbers returned in triumph to Damascus. The hermit, after a short and angry controversy with Caled, declined the crown of martyrdom, and was left alive in the solitary scene of blood and devastation.

Sages of  
Heliopolis  
and Kenna,  
A. D. 653.

Syria,<sup>3</sup> one of the countries that have been improved by the most early cultivation, is not unworthy of the preference.<sup>4</sup> The heat of the

\* We heard the tidings of the Arabs fall

Their shouts of onset, when with loud appeal

They challenge heaven, as if demanding conquest.

This word, so formidable in their holy wars, is a term applied by Oskier to his victory of the second conquest, from *Kallina*, which signifies saying: *Alla Akbar*, God is most mighty!

<sup>2</sup> In the geography of Abulfeda, the description of Syria, his native country, is the most interesting and authentic portion. It was published in Arabic and Latin, Lyons, 1185, in quarto, with the learned notes of Rechter and Brucke, and some extracts of geography and natural history from the *Im'ul Werdik*. Among the modern writers, Pons's description of the East, vol. Syria and Mesopotamia, vol. ii, p. 242-255, is a work of superior learning and dignity; but the author has often confounded what he had seen and what he had read.

<sup>3</sup> The poems of Dionysius are just and lively. See our *Physiologus*

vol. ii.



climate is tempered by the vicinity of the sea and mountains, by the plenty of wood and water; and the produce of a fertile soil affords the subsistence, and encourages the propagation, of men and animals. From the age of David to that of Heracles, the country was overspread with ancient and flourishing cities: the inhabitants were numerous and wealthy: and, after the slow ravage of despotism and superstition, after the recent calamities of the Persian war, Syria could still attract and reward the rapacious tribes of the desert. A plain, of ten days journey, from Damascus to Aleppo and Antioch, is watered, on the western side, by the winding course of the Orontes. The hills of Libanus and Anti-Libanus are planted from north to south, between the Orontes and the Mediterranean, and the epithet of *hollow* (Coesyria) was applied to a long and fruitful valley, which is confined in the same direction by the two ridges of snowy mountains.\* Among the cities, which are enumerated by Greek and oriental names in the geography and conquest of Syria, we may distinguish Lamesa or Hama, He-

*ἡ πόλις ἐν τῇ σελήνῃ ὀρεῖ* (in Periplus, v. 606. in some it, Geograph. Minor. Heliopolis). In another place he styles the country *ἡ σελήνη* (v. 636). He afterwards says,

*ἡ πόλις ἐν τῇ σελήνῃ ὀρεῖ* (v. 636).

*ἡ πόλις ἐν τῇ σελήνῃ ὀρεῖ* (v. 636).

This poetical geographer lived in the age of Augustus, and his description of the world is illustrated by the Greek commentary of Eustathius, who paid the same compliment to Homer and Demetrius. (Patrii, Biblioth. Græc. l. 1, v. 2, tom. II, p. 21, &c.)

\* The topography of the Libanus and Anti-Libanus, is exactly ascertained by the lasting and recent of Beland, (Patrii, tom. I, p. 211-212).



length, and one hundred in breadth: the front is adorned with a double portico of eight columns; fourteen may be counted on either side; and each column, forty-five feet in height, is composed of three massy blocks of stone or marble. The proportions and ornaments of the Corinthian order express the architecture of the Greeks: but as Basilica has never been the seat of a monarch, we are at a loss to conceive how the expence of these magnificent structures could be supplied by private or municipal liberality.\* From the conquest of Damascus the Saracens proceeded to Heliopolis and Emesa; but I shall decline the repetition of the sallies and combats which have been already shewn on a larger scale. In the prosecution of the war, their policy was not less effectual than their sword. By short and separate truces they dissolved the union of the enemy; accustomed the Syrians to compare their friendship with their enmity; familiarized the idea of their language, religion, and manners; and exhausted, by clandestine purchase, the magazines and arsenals of the cities which they returned to besiege. They aggravated the ransom of the more wealthy or the more obstinate; and Chalcis alone was taxed at five thousand ounces of gold, five thousand ounces of silver, two thousand robes of silk, and as many figs

\* The Oration explains the prodigy by a never-failing expedient. The soldiers of Basilica were converted by the father of the prod, (Hist. de Tamerlan Boc, tom. iii. l. 29. p. 72, p. 221, 222) Yagagi d'Orben, tom. i. p. 236. With less honesty, but with equal ignorance, Abulgha and Ibn Chaldoun ascribe them to the Voluntas or Avetia. Xas must be read Syria sedition magnificencia. Ibn. (Tahiti Syria, p. 128).



CHAP. and slaves as would load five thousand asses. But  
 LI. the terms of truce or capitulation were faithfully  
 observed; and the lieutenant of the caliph, who had  
 promised not to enter the walls of the captive  
 Baalbec, remained tranquil and immovable in  
 his tent till the jarring factions solicited the inter-  
 position of a foreign master. The conquest of the  
 plain and valley of Syria was achieved in less  
 than two years. Yet the commander of the  
 faithful reproved the slowness of their progress,  
 and the Saracens, bewailing their fault with tears  
 of rage and repentance, called aloud on their  
 chiefs to lead them forth to fight the battles of  
 the Lord. In a recent action, under the walls of  
 Emesa, an Arabian youth, the cousin of Calid,  
 was heard aloud to exclaim.—“ Methinks I see  
 “ the black-eyed girls looking upon me; one of  
 “ whom, should she appear in this world, all  
 “ mankind would die for love of her. And I see  
 “ in the hand of one of them, an handkerchief of  
 “ green silk, and a cap of precious stones, and she  
 “ beckons me, and calls out, come hither quickly,  
 “ for I love thee.” With these words, charging  
 the Christians, he made havoc wherever he  
 went, till, observed at length by the governor of  
 Hama, he was struck through with a javelin.

Battle of  
 Yermick,  
 A. D. 634,  
 November.

It was incumbent on the Saracens to exert the  
 full powers of their valour and enthusiasm against  
 the forces of the emperor, who was taught by  
 repeated losses, that the rovers of the desert had  
 undertaken, and would speedily achieve, a regular  
 and permanent conquest. From the provinces of  
 Europe and Asia, fourscore thousand soldiers were

transported by sea and land to Antioch and Cas-  
sarea: the light troops of the army consisted of  
sixty thousand Christian Arabs of the tribe of  
Gassan. Under the banner of Jabalah, the last of  
their princes, they marched in the van; and it  
was a maxim of the Greeks, that, for the pur-  
pose of cutting diamond, a diamond was the most  
effectual. Heraclius withheld his person from the  
dangers of the field; but his presumption, or per-  
haps his despondency, suggested a peremptory  
order, that the fate of the province and the war  
should be decided by a single battle. The Sy-  
rians were attached to the standard of Rome and  
of the cross; but the noble, the citizen, the per-  
sant, were exasperated by the injustice and cruelty  
of a licentious host, who oppressed them as sub-  
jects, and despised them as strangers and aliens.\*  
A report of these mighty preparations was con-  
veyed to the Saracens in their camp of Emesa;  
and the chiefs, though resolved to fight, assembled  
a council; the faith of Abu Obeidah would have  
expected on the same spot the glory of martyrdom;  
the wisdom of Caled advised an honourable retreat  
to the skirts of Palestine and Arabia, where they  
might await the succours of their friends, and the  
attack of the unbelievers. A speedy messenger  
soon returned from the throne of Medina, with  
the blessings of Omar and Ali, the prayers of the

\* I have read somewhere in Tacitus, or Gellius, that *persecutio infelix*  
*iniquum auxilium, et sine iniquum alium*. - Some Greek officers retained  
the wife, and murdered the child, of their Syrian husband; and Ma-  
nus stood at his unchristian complicity.

CHAP.  
LI.  
ARABIC HISTORY.

widows of the prophet, and a reinforcement of eight thousand Moslems. In their way they overturned a detachment of Greeks, and when they joined at Yermuk the camp of their brethren, they found the pleasing intelligence, that Calad had already defeated and scattered the Christian Arabs of the tribe of Gassan. In the neighbourhood of Bosta, the springs of mount Hermon descend in a torrent to the plain of Decapolis, or ten cities: and the Hieromax, a name which has been corrupted to Yermuk, is lost after a short course in the lake of Tiberias.\* The banks of this obscure stream were illustrated by a long and bloody encounter. On this momentous occasion, the public voice, and the modesty of Abu Obeldah, restored the command to the most deserving of the Moslems. Calad assumed his station in the front, his colleague was posted in the rear, that the disorder of the fugitives might be checked by his venerable aspect and the sight of the yellow banner which Mahomet had displayed before the walls of Chahur. The last line was occupied by the sister of Derar, with the Arabian women who had enlisted in this holy war, who were accustomed to wield the bow and the lance, and who in a

\* See *Hildner*, *Palaestina*, tom. I. p. 272, 282; tom. II. p. 773, 774. The Hieromax problem was equal to the task of describing the Holy Land, since he was alike conversant with Greek and Latin, with Hebrew and Arabian literature. The Yermuk, or Hieromax, is mentioned by *Cellarius* *Geograph.* Ancyq. tom. II. p. 287; and *C. Anselm*, *Geographie* *Antiquaire*, tom. II. p. 185. The Arabs, and even *Abul-Feda* *Hildner*, do not seem to recognize the source of their victory.



moment of captivity had defended, against the uncircumcised ravishers, their chastity and religion.<sup>2</sup> The exhortation of the general was brief and forcible. "Paradise is before you, the devil and hell-fire in your rear." Yet such was the weight of the Roman cavalry, that the right wing of the Arabs was broken and separated from the main body. Thrice did they retreat in disorder, and thrice were they driven back to the charge by the reproaches and blows of the women. In the intervals of action, Alm Obaidah visited the tents of his brethren, prolonged their repose by repeating at once the prayers of two different hours; bound up their wounds with his own hands, and administered the comfortable reflection, that the infidels partook of their sufferings without partaking of their reward. Four thousand and thirty of the Moslems were buried in the field of battle; and the skill of the Armenian archers enabled seven hundred to least that they had lost an eye in that meritorious service. The veterans of the Syrian war acknowledged that it was the hardest and most doubtful of the days which they had seen. But it was likewise the most decisive; many thousands of the Greeks and Syrians fell by the swords of the Arabs; many were slaughtered, after the defeat in the woods and mountains; many, by mistaking the ford, were drowned in the waters of the Yer-

<sup>2</sup> These women were of the tribe of the Buzurgians, who derived their origin from the ancient Assyrians. Their females were accounted to fight as bravely, and to fight like the Amazons of old. (Oakes, vol. i, p. 87.)



After the battle of Yermak, the Roman army no longer appeared in the field; and the Saracens might securely choose among the fortified towns of Syria, the first object of their attack. They consulted the caliph whether they should march to Caesarea or Jerusalem: and the advice of Ali determined the immediate siege of the latter. To a profane eye, Jerusalem was the first or second capital of Palestine; but after Mecca and Medina, it was revered and visited by the devout Moslems, as the temple of the Holy Land which had been sanctified by the revelation of Moses, of Jesus, and of Mahomet himself. The son of Abu Sophian was sent with five thousand Arabs to try the first experiment of surprise or treaty; but on the eleventh day, the town was invested by the whole force of Abu Obeidah. He addressed the customary summons to the chief commanders and people of *Aelia*.<sup>a</sup> "Health and  
 " happiness to every one that follows the  
 " right way! We require of you to testify that  
 " there is but one God, and that Mahomet is his  
 " apostle. If you refuse this, consent to pay  
 " tribute, and be under us forthwith. Other-  
 " wise I shall bring men against you who love  
 " death better than you do the drinking of wine  
 " or eating hogs flesh. Nor will I ever stir  
 " from you, if it please God, till I have destroy-

<sup>a</sup> In the name of the city, the goddess presided over the sacred; Jerusalem was known to the devout Christians, (*Heb. de Hæret. Faber, c. 111*), and the legal and popular appellation of *Aelia* (the name of Aelia Hadrianus his parent bore the Romans to the Arabs, *Orb. Hist. Palestin. tom. I. p. 207; tom. II. p. 225*). If Boetius, *Geograph. Cosmogr. Cæd. p. 249; Ael. p. 420*. The appellation of *Al Cuda*, the Holy, is used as the proper name of Jerusalem.

CHAP.  
 II.  
 Conquest  
 of Jerusa-  
 lem.  
 A. D. 637.



CHAP. II.  
THE SIEGE OF JERUSALEM.  
 "ed those that fight for you, and made slaves of  
 "your children." But the city was defended on  
 every side by deep valleys and steep ascents;  
 since the invasion of Syria, the walls and towers  
 had been anxiously restored; the bravest of the  
 fugitives of Yermuk had stopped in the nearest  
 place of refuge; and in the defence of the se-  
 pulchre of Christ, the natives and strangers might  
 feel some sparks of the enthusiasm which so  
 fiercely glowed in the bosoms of the Saracens.  
 The siege of Jerusalem lasted four months; not  
 a day was lost without some action of sally or  
 assault; the military engines incessantly played  
 from the ramparts; and the inclemency of the  
 winter was still more painful and destructive to  
 the Arabs. The Christians yielded at length to  
 the perseverance of the besiegers. The patriarch  
 Sophronius appeared on the walls, and by the  
 voice of an interpreter demanded a conference.  
 After a vain attempt to dissuade the lieutenant  
 of the caliph from his impious enterprise, he pro-  
 posed, in the name of the people, a fair capitula-  
 tion, with this extraordinary clause, that the arti-  
 cles of security should be ratified by the authority  
 and presence of Omar himself. The question was  
 debated in the council of Medina; the sanctity of  
 the place, and the advice of Ali, persuaded the  
 caliph to gratify the wishes of his soldiers and ene-  
 mies, and the simplicity of his journey is more  
 illustrious than the royal pageants of vanity and  
 oppression. The conqueror of Persia and Syria  
 was mounted on a red camel, which carried be-  
 sides his person, a bag of corn, a bag of dates, a

wooden dish, and a leather bottle of water. Wherever he halted, the company, without distinction, was invited to partake of his homely fare, and the repast was consecrated by the prayer and exhortation of the commander of the faithful. But in this expedition or pilgrimage, his power was exercised in the administration of justice; he reformed the licentious polygamy of the Arabs, relieved the tributaries from extortion and cruelty, and chastised the luxury of the Saracens, by despoiling them of their rich silks, and dragging them on their faces in the dirt. When he came within sight of Jerusalem, the caliph cried with a loud voice,—“God is victorious. O Lord, give us an easy conquest:” and pitching his tent of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution: and courteously discoursed with the patriarch concerning its religious antiquities.\* Sophronius bowed before his new master, and secretly muttered, in the words of Daniel,—“The abomination of desolation is in the holy place.”† At the hour of prayer they stood

\* The singular journey and episode of Omar are described Ouseley’s *Travels*, vol. i, p. 230; by Mustak, *Observations de l’Égypte*, p. 282-283.

† The Arabs boast of an old prophecy preserved at Jerusalem, and describing the name, the religion, and the person of Omar, the future conqueror. “He with whom the Jews are told to have visited the flocks of their foreign masters, Cyrus and Alexander, (Joseph. Ant. Jud. 1. 6, c. 1. 3, p. 147, 379-382).

‡ *Te Hierosolyma transiens et pater hic domus, et sepulchrum tuum et vestigia tua.* Theophanes, *Chronograph*, p. 274. This prediction, which had already served for Aristotle and the Romans, was again visited for the present occasion, by the geometry of Sophronius, son of the deacon or theologian of the Monachial monastery.

CHAP.

LII.

CHAPTER LII.

together in the church of the resurrection; but the caliph refused to perform his devotions, and contented himself with praying on the steps of the church of Constantin. To the patriarch he disclosed his prudent and honourable motive. "Had I yielded," said Omar, "to your request, the Moslems of a future age would have imfringed the treaty, under colour of imitating my example." By his command the ground of the temple of Solomon was prepared for the foundation of a mosch; and, during a residence of ten days, he regulated the present and future state of his Syrian conquests. Medina might be jealous, lest the caliph should be detained by the sanctity of Jerusalem or the beauty of Damascus; her apprehensions were dispelled by his prompt and voluntary return to the tomb of the apostle.\*

OF Aleppo  
and An-  
tich.  
A. D. 638.

To achieve what yet remained of the Syrian war, the caliph had formed two separate armies; a chosen detachment, under Amrou and Yezid, was left in the camp of Palestine; while the larger division, under the standard of Abo Obeidah and Calid, marched away to the north against An-

\* According to the accurate survey of d'Anville, (*Dictionnaire des Pensees de Jerusalem*, p. 12-14), the square of Dami, enlarged and embellished by succeeding caliphs, covered the ground of the ancient temple (without its *pylons* or *basilicas*, says Pline), a length of 111, a breadth of 112, toises. The *Nations* geographer declares, that this magnificent structure was second only in size and beauty to the great church of Cordova, (p. 111), whose ground was Mr. Salsmann has analogically represented, (*Travels into Spain*, p. 196-201).

\* Of the many Arabic titles or chronicles of Jerusalem, d'Herbelot, p. 287, Græley found and among the French MSS. of Oxford, vol. 1, p. 115, which he has used to supply the defective notices of Al Waki.



tiach and Aleppo. The latter of these, the *Be-  
raa* of the Greeks, was not yet illustrious as  
the capital of a province or a kingdom; and the  
inhabitants, by anticipating their submission, and  
pleading their poverty, obtained a moderate com-  
position for their lives and religion. But the castle  
of Aleppo,<sup>1</sup> distinct from the city, stood erect on  
a lofty artificial mound: the sides were sharpen-  
ed to a precipice, and faced with freestone; and  
the breadth of the ditch might be filled with water  
from the neighbouring springs. After the loss of  
three thousand men, the garrison was still equal  
to the defence; and Youkinna, their valiant and  
hereditary chief, had murdered his brother, an  
holy monk, for daring to pronounce the name  
of peace. In a siege of four or five months,  
the hardest of the Syrian war, great numbers of  
the Saracens were killed and wounded: their re-  
moval to the distance of a mile could not seduce  
the vigilance of Youkinna; nor could the Chris-  
tians be terrified by the execution of three hun-  
dred captives, whom they beheaded before the  
castle wall. The silence, not at length the com-  
plaints, of Abu Obeidah informed the caliph that  
their hope and patience were consumed at the  
foot of this impregnable fortress. "I am vari-  
ously affected," replied Omar, "by the differ-  
ence of your success; but I charge you by no

<sup>1</sup> The Persian situation of Tinnir (*Ann.* iii. l. v. s. 21, p. 200) describes the castle of Aleppo as founded on a rock one hundred cubits in height; a proof, says the French translator, that he did never re-  
mind the place. It is now in the midst of the city, of no strength,  
with a single gate; the circuit is about 200 or 250 paces, and the ditch  
half full of stagnant water, *N.-rapport de Tinnir*, *Ann.* i. p. 122.  
French, vol. ii. part i. p. 120. The situation of the East is con-  
tempable to an European eye.

CHAP.

LI.

" means to raise the siege of the castle. Your retreat would diminish the reputation of our arms, and encourage the infidels to fall upon you on all sides. Remain before Aleppo till God shall determine the event, and forage with your horse round the adjacent country." The exhortation of the commander of the faithful was fortified by a supply of volunteers from all the tribes of Arabia, who arrived in the camp on horses or camels. Among these was Dames, of a servile birth, but of gigantic size and intrepid resolution. The forty-seventh day of his service, he proposed, with only thirty men, to make an attempt on the castle. The experience and testimony of Caled recommended his offer; and Abu Obeidah admonished his brethren not to despise the baser origin of Dames, since he himself, could he relinquish the public care, would cheerfully serve under the banner of the slave. His design was covered by the appearance of a retreat; and the camp of the Saracens was pitched about a league from Aleppo. The thirty adventurers lay in ambush at the foot of the hill; and Dames at length succeeded in his inquiries, though he was provoked by the ignorance of his Greek captives. " God curse these dogs," said the illiterate Arab, " what a strange barbarous language they speak!" At the darkest hour of the night, he scaled the most accessible height, which he had diligently surveyed, a place where the stones were less entire, or the slope less perpendicular, or the guard less vigilant. Seven of the stoutest Saracens mounted on each other's shoulders, and the weight of the

column was sustained on the broad and sinewy back of the gigantic slave. The foremost in this painful ascent could grasp and climb the lowest part of the battlements; they silently stalked and cast down the sentinels; and the thirty brethren, repeating a pious ejaculation, "O apostle of God, help and deliver us!" were successively drawn up by the long folds of their turbans. With bold and cautious footsteps, Dami's explored the palace of the governor, who celebrated, in riotous merriment, the festival of his deliverance. From thence returning to his companions, he assaulted on the inside the entrance of the castle. They overpowered the guard, unlocked the gate, let down the draw-bridge, and defended the narrow pass, till the arrival of Caled, with the dawn of day, relieved their danger and insured their conquest. Youkima, a formidable foe, became an active and useful proselyte; and the general of the Saracens expressed his regard for the most humble merit, by detaining the army at Aleppo till Dami's was cured of his honourable wounds. The capital of Syria was still covered by the castle of Azaz and the iron bridge of the Orontes. After the loss of those important posts, and the defeat of the last of the Roman armies, the luxury of Antioch

\* The story of the conquest of Antioch by the Arabs is of course the reverse. — By conquering the parts of the world in the neighbourhood of Constantinople with the parts of the Empire on the history of Armenia, we shall determine that it was taken between January 23 and September 1 of the year of Christ 638, (A. D. 637, or 638, in Roman Arabic style,) p. 313, 315. — At Wakal (Halep), vol. 4, p. 334, we learn that it was taken in January, August 22, in Christian style, more Easter 23.



CHAP.  
LI

trembled and obeyed. Her safety was ransomed with three hundred thousand pieces of gold; but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Caesar with the titles of free, and holy, and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town.\*

Eight of  
Heraclius,  
A. D. 638.

In the life of Heraclius, the glories of the Persian war are clouded on either hand by the disgrace and weakness of his more early and his later days. When the successors of Mahomet unsheathed the sword of war and religion, he was astonished at the boundless prospect of toil and danger; his nature was indolent, nor could the infirm and frigid age of the emperor be kindled to a second effort. The sense of shame, and the importunities of the Syrians, prevented his hasty departure from the scene of action; but the hero was no more: and the loss of Damascus and Jerusalem, the bloody fields of Azzadin and Yermuk, may be imputed in some degree to the absence or misconduct of the sovereign. Instead of defending the sepulchre of Christ, he involved the church and state in a metaphysical controversy for the unity of his will; and while Hera-

\* Just prior to April 1, the Nat. of August must have been a Friday, from the Tables of the Art de Verifier les Dates.

• His boundless wars, which occupied the greatest city to secure the victory of Pharsalia for a perpetual war, is given in a language peculiar, and not devoid of accuracy, and ought to be speaking for itself. John Malala, in Chron. p. 51, edit. Vossii. We may derive good & authentic information of domestic wars from the gross ignorance of general history.

clus crowned the offspring of his second nuptials, he was tamely stripped of the most valuable part of their inheritance. In the cathedral of Antioch, in the presence of the bishops, at the foot of the crucifix, he bewailed the sins of the prince and people; but his confession instructed the world, that it was vain, and perhaps impious, to resist the judgment of God. The Saracens were invincible in fact, since they were invincible in opinion; and the desertion of Youkima, his false repentance and repeated perfidy, might justify the suspicion of the emperor, that he was encompassed by traitors and apostates, who conspired to betray his person and their country to the enemies of Christ. In the hour of adversity, his superstition was agitated by the omens and dreams of a falling crown; and after bidding an eternal farewell to Syria, he secretly embarked with a few attendants, and absolved the faith of his subjects.\* Constantine, his eldest son, had been stationed with forty thousand men at Caesarea, the civil metropolis of the three provinces of Palestine. But his private interest recalled him to the Byzantine court; and, after the flight of his father, he felt himself an unequal champion to the united force of the caliph. His vanguard was boldly attacked by three hundred Arabs and a thousand black slaves, who, in the depth of

\* See Gibbon, vol. i, p. 228, 229, who laughs at the credulity of his author. When Heraclius had recovered Syria, Vase Syria et al. Vatum tale, he prophesied that the Romans should never re-enter the province till the birth of an insipidus chick, the future scourge of the empire. Alasida, p. 68. I am perfectly ignorant of the origin, or occasion, of this prediction.

CHAP.  
II.  
CONTINUED.

End of the  
Syrian war.

winter, had climbed the snowy mountains of Libanus, and who were specially followed by the victorious squadrons of Calist himself. From the north and south the troops of Antioch and Jerusalem advanced along the sea-shore, till their banners were joined under the walls of the Phœnician cities: Tripoli and Tyr were betrayed; and a fleet of fifty transports, which entered without distrust the captive harbours, brought a seasonable supply of arms and provisions to the camp of the Saracens. Their labours were terminated by the unexpected surrender of Cesarea: The Roman prince had embarked in the night;\* and the defenceless citizens solicited their pardon with an offering of two hundred thousand pieces of gold. The remainder of the province, Ramlah, Ptolemais or Asher, Sidon or Neapolis, Gaza, Ascalon, Berytus, Selon, Gabala, Laodicea, Apamea, Hierapolis, no longer presumed to dispute the will of the conqueror: and Syria bowed under the sceptre of the caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings:†

\* In the same year, *descent of caliph al-Mançur, Fatigued by numerous wars, on the bank of submission of Constantine Porphyrogenitus, which certifies that, June 4, A. D. 638, the emperor received his vassal son Haroun in the presence of his whole Court, and in the palace of Constantinople; that January 1, A. D. 639, the royal procession carried the great church, and on the 10th of the same month, the hypocaust.*

† *Marquise joins before Chios, Spole Pontagut monuments near the Pompeii ruins, (Vell. Patered. li. 38, notice of his Sicilian and peregr. he adjusted Syria to be a Roman province, and the list of the Sicilians were manifest of seeking a reward in the defence of their patrimony, see the original note collected by Vell. Arent. p. 105.*



CHAP.  
LI.The con-  
quest of  
Syria,  
A. D. 635-  
638.

The sieges and battles of six campaigns had consumed many thousands of the Moslems. They died with the reputation and the cheerfulness of martyrs; and the simplicity of their faith may be expressed in the words of an Arabian youth, when he embraced, for the last time, his sister and mother. "It is not," said he, "the delicacies of Syria, or the fading delights of this world, that have prompted me to devote my life in the cause of religion. But I seek the favour of God and his apostle: and I have heard, from one of the companions of the prophet, that the spirits of the martyrs will be lodged in the crops of green birds, who shall taste the fruits, and drink of the rivers, of paradise. Farewell, we shall meet again among the groves and fountains which God has provided for his elect." The faithful captives might exercise a passive and more arduous resolution; and a cousin of Mahomet is celebrated for refusing, after an abstinence of three days, the wine and pork, the only nourishment that was allowed by the malice of the infidels. The frailty of some weaker brethren exasperated the implacable spirit of fanaticism; and the father of Amer deplored, in pathetic strains, the apostasy and damnation of a son, who had renounced the promises of God, and the intercession of the prophet, to occupy, with the priests and deacons, the lowest mansions of hell. The more fortunate Arabs, who survived the war, and persevered in the faith, were restrained by their abstemious leader from the abuse of prosperity. After a refreshment of three days, Abu Obeidah withdrew his troops

CHAP.

43.

from the pernicious contagion of the luxury of Antioch, and assured the caliph that their religion and virtue could only be preserved by the hard discipline of poverty and labour. But the virtue of Omar, however rigorous to himself, was kind and liberal to his brethren. After a just tribute of praise and thanksgiving, he dropt a tear of compassion; and sitting down on the ground, wrote an answer, in which he mildly censured the severity of his lieutenant. "God," said the successor of the prophet, "has not forbidden  
" the use of the good things of this world to  
" faithful men, and such as have performed good  
" works. Therefore you ought to have given  
" them leave to rest themselves, and partake  
" freely of those good things which the country  
" affordeth. If any of the Saracens have no fa-  
" mily in Arabia, they may marry in Syria; and  
" whosoever of them wants any female slaves,  
" he may purchase as many as he hath occasion  
" for." The conquerors prepared to use, or to abuse, this gracious permission; but the year of their triumph was marked by a mortality of men and cattle; and twenty-five thousand Saracens were snatched away from the possession of Syria. The death of Abu Obeidah might be lamented by the Christians; but his brethren recollected that he was one of the ten elect whom the prophet had named as the heirs of paradise.\* Ca-

\* *Abulhasan, Aerial Mission* p. 23. Mahomet could not really vary the promise of his disciples. Of Omar he was accustomed to say, that if a prophet could arise after himself, it would be Omar; and that in a general assembly, Omar would be accepted by the seven judges of the world, vol. i. p. 225.

led survived his brethren about three years; and the tomb of the sword of God is shewn in the neighbourhood of Emesa. His valour, which founded in Arabia and Syria the empire of the caliphs, was fortified by the opinion of a special providence; and as long as he wore a cap, which had been blessed by Mahomet, he deemed himself invulnerable amidst the darts of the infidels.

The place of the first conquerors was supplied by a new generation of their children and countrymen: Syria became the seat and support of the house of Ommiyah; and the revenue, the soldiers, the ships of that powerful kingdom, were consecrated to enlarge on every side the empire of the caliphs. But the Saracens despise a superfluity of fame; and their historians scarcely condescend to mention the subordinate conquests which are lost in the splendour and rapidity of their victorious career. To the north of Syria, they passed mount Taurus, and reduced to their obedience the province of Cilicia, with its capital Tarsus, the ancient monument of the Assyrian kings. Beyond a second ridge of the same mountains, they spread the flame of war, rather than the light of religion, as far as the shores of the Euxine and the neighbourhood of Constantinople. To the east they advanced to the banks and sources of the Euphrates and Tigris; the long disputed barrier of Rome and

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II.  
ARABIAN CONQUESTS.

Progress  
of the Sy-  
rian con-  
quests.  
A. D. 639-  
668.

\* Al Wakhsh had likewise written his history of the conquest of Tur-  
kistan, or Nisangistan, (Oxley, at the end of the 2d vol.), which  
our interpreters do not appear to have seen. The Chronicle of Euse-  
bius of Tiberias, the Jewish historian, records the taking of Edessa  
in A. D. 637, part of Damascus A. D. 641, (Armenian History, Orléans, tom.  
4.



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Persia was for ever confounded; the walls of E-dessa and Amida, of Dara and Nisibis, which had resisted the arms and engines of Sapor or Nushirvan, were levelled in the dust; and the holy city of Abgarus might vainly produce the epistle of the image of Christ to an unbelieving conqueror. To the west, the Syrian kingdom is bounded by the sea; and the ruin of Aradai, a small island or peninsula on the coast, was postponed during ten years. But the hills of Libanus abounded in timber, the trade of Phœnicia was populous in mariners; and a fleet of seven-teen hundred barks was equipped and manned by the natives of the desert. The imperial navy of the Romans fled before them from the Pamphylian rocks to the Hellespont; but the spirit of the emperor, a grandson of Heraclius, had been subdued before the combat by a dream and a pun.\* The Saracens rode masters of the sea; and the islands of Cyprus, Rhodes, and the Cyclades were successively exposed to their rapacious visits. Three hundred years before the Christian era, the memorable though fruitless siege of Rhodes† by Demetrius, had furnished

ii. p. 205; and the attentive reader glances additional information from the *Chronography of Theophanes*, (ii. 253-267). Ideas of the towers of Babel, and the walls of Jerusalem, yielded by sieges, (ibid. p. 112).

\* He dreamt that he was at Theodosius, an emperor and monarch, but his confusion or his credulity, mistook the occurrence of a dream recorded in that monarch's word. He still says, Give to another the victory, (*Theophanes*, p. 246, *Roman*, tom. iv. l. xlv, p. 191).

† Every passage and every fact that relates to the city, the city, and the columns of Rhodes, are contained in the following hymns of Meleager, who has bestowed the same diligence on the two largest islands of Crete and Cyprus. See in the end volume of his works, the *Almagest*.

that intricate repulide with the materials and the subject of a trophy. A gigantic statue of Apollo or the sun, seventy cubits in height, was erected at the entrance of the harbour, a monument of the freedom and the arts of Greece. After standing fifty-six years, the colossus of Rhodes was overthrown by an earthquake; but the massy trunk, and huge fragments, lay scattered eight centuries on the ground, and are often described as one of the wonders of the ancient world. They were collected by the diligence of the Saracens, and sold to a Jewish merchant of Edessa, who is said to have laden nine hundred camels with the weight of the brass metal: an enormous weight, though we should include the hundred colossal figures, and the three thousand statues, which adorned the prosperity of the city of the sun.

II. The conquest of Egypt may be explained by the character of the victorious Saracens, one of the first of his nation, in an age when the meanness of the brethren was exalted above his nature by the spirit of enthusiasm. The birth of Amron was at once base and illustrious: his mother, a notorious prostitute, was unable to decide among five of the Koreish; but the proof of resemblance adjudged the child to Asai the eldest of her lovers. The youth of Amron was

Excess.  
Character  
and life of  
Amron.

of Mevran, R. l. v. 15, p. 215. 1191. The *Byzantine writers*, *Thophanes* and *Constantine*, have grossly exaggerated the sum to 1200 tons, and ridiculously divide the weight among 32,000 camels.

† *Constantine* points above numerous persons very false, with an equal spirit. (See *Baron*, *Arabia*, &c.)

‡ We know that *mevran* was a spirited and warlike, who would be their hero the noble and his friend. She was encouraged by the same?

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## II.

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impelled] by the passions and prejudices of his kindred: his poetic genius was exercised in satirical verses against the person and doctrine of Mahomet: his dexterity was employed by the reigning faction to pursue the religious exiles who had taken refuge in the court of the Ethiopian king.\* Yet he returned from this embassy, a secret proselyte; his reason or his interest determined him to renounce the worship of idols: he escaped from Mecca with his friend Caled, and the prophet of Medina enjoyed at the same moment the satisfaction of embracing the two firmest champions of his cause. The impatience of Amrou to lead the armies of the faithful was checked by the reproof of Omar, who advised him not to seek power and dominion, since he who is a subject to-day, may be a prince to-morrow. Yet his merit was not overlooked by the two first successors of Mahomet; they were indebted to his arms for the conquest of Palestine; and in all the battles and sieges of Syria, he united with the temper of a chief, the valour of an adventurous soldier. In a visit to Medina, the caliph expressed a wish to survey the sword which had cut down so many Christian warriors; the son of Ansi unsheathed a short and ordinary similar; and as he perceived the surprise of Omar, "Alas," said the modest Saracen, "the sword itself, without the arm of its master, is neither sharper nor more weighty than the sword of Pharezdak the

scholar of Amrou and the liberality of Sycorax, (*Alamida*, *Amel* *Metson*, p. 111).

\* Gagnon, *Vie de Mahomet*, tom. II, p. 46, &c. were quoted for *Abysynian history*, or *romance of Abdi Balcken*. Yet the fact is the contrary and unimpeachable may be allowed.



"poet."<sup>a</sup> After the conquest of Egypt he was recalled by the jealousy of the caliph Othman; but in the subsequent troubles, the ambition of a soldier, a statesman, and an orator, emerged from a private station. His powerful support, both in council and in the field, established the throne of the Ommites: the administration and revenue of Egypt were restored by the gratitude of Moawiyah to a faithful friend who had raised himself above the rank of a subject: and Amrou ended his days in the palace and city which he had founded on the banks of the Nile. His dying speech to his children is celebrated by the Arabians as a model of eloquence and wisdom: he deplored the errors of his youth: but if the penitent was still infected by the vanity of a poet, he might exaggerate the venom and mischief of his impious compositions.<sup>b</sup>

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From his camp, in Palestine, Amrou had surprised or anticipated the caliph's leave for the invasion of Egypt.<sup>c</sup> The magnanimous Omar trusted in his God and his sword, which had

Invasion  
of Egypt.  
A. D. 639.  
Jama.

<sup>a</sup> The saying is preserved by Pausan. (Not. ad Ciceron. Topica, p. 194), and partly explained by Mr. Huet. (Philosophical Arrangements, p. 350).

<sup>b</sup> For the life and character of Amrou, see Oakley, (Hist. of the Saracens, vol. i, p. 59, 63, 94, 329, 332, 344; and to the end of the volume), and Dier, (Mém. de l'Asie Mineure des Inscriptions, tom. xvi, p. 131, 132). The readers of Tacitus may aptly compare Vegetius and Marcellus, with Masrigh and Amrou. Yet the resemblance is still more in the situation, than in the character of the men.

<sup>c</sup> Al Wakhid had likewise composed a separate history of the conquest of Egypt, which Mr. Oakley would never procure; and his own

regimen

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shaken the thrones of Chosroes and Caesar: but when he compared the slender force of the Moslems with the greatness of the enterprise, he condemned his own rashness, and listened to his timid companions. The pride and the greatness of Pharaoh were familiar to the readers of the Koran: and a tenfold repetition of prodigies had been scarcely sufficient to effect, not the victory, but the flight of six hundred thousand of the children of Israel: the cities of Egypt were many and populous; their architecture was strong and solid; the Nile, with its numerous branches, was alone an insuperable barrier: and the granary of the imperial city would be obstinately defended by the Roman powers. In this perplexity, the commander of the faithful resigned himself to the decision of chance, or, in his opinion, of providence. At the head of only four thousand Arabs, the intrepid Amrou had marched away from his station of Gaza when he was overtaken by the messenger of Omar. "If you are still in Syria," said the ambiguous mandate, "retreat without delay: but if at the receipt of this epistle, you have already reached the frontiers of Egypt, advance with confidence, and depend on the success of God and of your brethren." The experience, perhaps the secret intelligence, of Amrou had taught him to suspect the mutability of courts:

*Legation* (ind. l. p. 344-363) have added very little to the original text of Eutychius, *Arabat* (ind. l. p. 120-122) and *Parable*, the Mahometan version of Alexander, who lived three hundred years after the prophet.

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and he continued his march till his tents were unquestionably pitched on Egyptian ground. He there assembled his officers, broke the seal, perused the epistle, gravely inquired the name and situation of the place, and declared his ready obedience to the commands of the caliph. After a siege of thirty days, he took possession of Far-mah or Pelusian; and that key of Egypt, as it has been justly named, unlocked the entrance of the country, as far as the ruins of Heliopolis and the neighbourhood of the modern Cairo.

On the western side of the Nile, at a small distance to the east of the Pyramids, at a small distance to the south of the Delta, Memphis, one hundred and fifty furlongs in circumference, displayed the magnificence of ancient kings. Under the reign of the Ptolemies and Cæsars, the seat of government was removed to the sea-coast: the ancient capital was eclipsed by the arts and splendour of Alexandria: the palaces, and at length the temples, were reduced to a desolate and ruinous condition: yet in the age of Augustus, and even in that of Constantine, Memphis was still numbered among the greatest and most populous of the provincial cities. The banks of the Nile in this place of the breadth of three thousand feet, were lined by two

The ruins  
of Mem-  
phis, the  
Pyramids,  
and  
Cairo.

<sup>1</sup> Herodotus mentions and describes superficially, the ruins of Heliopolis, but not the magnificence of Memphis (Geograph. l. ii. c. 117.) *Ant. of Memphis* by Leake, vol. 2. he speaks of and describes the ruins of Memphis (p. 111.) he mentions, however, the ruins of Memphis and the ruins of the palace. In the proper Egypt, Antiquities considered Memphis among the principal and most important ruins (vol. 1, p. 171) and the name of Memphis appears with distinction in the Roman history and geographical works.



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bridges of sixty and of thirty boats, connected in the middle stream by the small island of Rouda, which was covered with gardens and habitations.\* The eastern extremity of the bridge was terminated by the town of Babylon and the camp of a Roman legion, which protected the passage of the river and the second capital of Egypt. This important fortress, which might fairly be described as a part of Memphis or *Misrah*, was invested by the arms of the lieutenant of Omar: a reinforcement of four thousand Saracens soon arrived in his camp; and the military engines which battered the walls, may be imputed to the art and labour of his Syrian allies. Yet the siege was protracted to seven months; and the rash invaders were encompassed and threatened by the inundation of the Nile.<sup>†</sup> Their last assault was bold and successful; they passed the ditch, which had been fortified with iron spikes, applied their scaling-ladders, entered the fortress with the shout of "God is victorious!" and drove the remnant of the Greeks to their boats, and the isle of Rouda. The spot was afterwards recommended to the conqueror by the easy communication with the gulf and the peninsula of Arabia:

\* These rare and curious facts, the boats (1000 boats) and the bridge of the Nile, are only to be found in the Danish traveller and the Arabian geographer. (p. 583.)

† From the month of April, the Nile begins imperceptibly to show the small inclines rising and visible in the summer after the summer solstice, (Phil. Hist. Nat. v. 10) and is usually pronounced at Cairo on St. Peter's day, (June 22). A sequence of thirty successive years marks the greatest height of the waters between July 23 and August 18. (Mallet, Description de l'Égypte, tome x., p. 61, &c. Pons's Description of the East, vol. i. p. 300. Shaw's Travels, p. 385.)

the remains of Memphis were deserted; the tents of the Arabs were converted into permanent habitations: and the first mosque was blessed by the presence of fourscore companions of Mahomet.\* A new city arose in their camp on the eastward bank of the Nile; and the contiguous quarters of Babylon and Fostat are confounded in their present decay by the appellation of old Misrah or Cairo, of which they form an extensive suburb. But the name of Cairo, the town of victory, more strictly belongs to the modern capital, which was founded in the tenth century by the Fatimite caliphs.† It has gradually receded from the river, but the continuity of buildings may be traced by an attentive eye from the monuments of Sesostris to those of Saladin.‡

Yet the Arabs, after a glorious and profitable enterprise, must have retreated to the desert, had they not found a powerful alliance in the heart of the country. The rapid conquest of Alexander

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II.  
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† Country  
situation  
of the  
Copts or  
Jacobites,  
A. D. 638.

\* Murrell, *Memories de l'Egypte*, 245-250. His expatiation in the subject with the aid and assistance of a native and a light, and his local traditions have a strong air of truth and accuracy.

† D'Hartmont, *Recherches Originales*, p. 222.

‡ The position of New and of Old Cairo is well known, and has been often described. Two visitors who were intimately acquainted with ancient and modern Egypt, have died, after a learned sojourn, the city of *Marsabit el Ghazl*, directly opposite the Old Cairo, (see particularly *Memories des Manners du Levant*, tom. II, p. 3, 4, Shaw's *Observations and Travels*, p. 190-204). Yet we may not disregard the authority or the arguments of Ptolemy, (vol. I, p. 22-41); Strabo, (Voyage, tom. I, p. 77-106), and, above all, of d'Aville, (*Description de l'Egypte*, p. 411, 412, 430-440), who have removed Memphis towards the straits of Mahanah, some miles farther to the north. In such case, the disputants have forgot that the simple space of a metropolitan survey, and includes the far greater part of the country.

CHAP. II. was resisted by the superstition and revolt of the natives; they adored their Persian oppressors, the disciples of the Magi, who had burnt the temples of Egypt, and feasted with sacrilegious appetite on the flesh of the god Aps<sup>2</sup>. After a period of ten centuries the same revolution was renewed by a similar cause: and in the support of an inconquerable creed, the zeal of the Coptic Christians was equally ardent. I have already explained the origin and progress of the Monophysite controversy, and the persecution of the emperors, which converted a sect into a nation, and alienated Egypt from their religion and government. The Saracens were received as the deliverers of the Jacobite church; and a secret and effectual treaty was opened during the siege of Manshah between a victorious army and a people of slaves. A rich and noble Egyptian, of the name of Mokawkas, had dissembled his faith to obtain the administration of his province: in the disorders of the Persian war he aspired to independence: the embassy of Mahomet ranked him among princes; but he declined, with rich gifts and ambiguous compliments, the proposal of a new religion.<sup>3</sup> The abuse of his trust exposed him to the resentment of Hera-

<sup>2</sup> See Herodotus, l. ii. c. 27, 28, 29; *Antiq. Hist.* Vol. i. li. c. 22. Sueton. *Aug.* lib. vi. p. 114; *Diogen. Laert.* lib. ii. c. 206 p. 187, edit. Wesseling. The *History of the Egyptian Monarchy* is a new edition of these histories.

<sup>3</sup> Mokawkas sent the prophet two Coptic diamonds, with two mules, and one camel, an alabaster vase, an image of pure gold, oil, honey, and the finest white linen of Egypt, with an horse, a mule, and so on, distinguished by their respective qualifications. The embassy



Chur; his submission was delayed by arrogance and fear; and his conscience was prompted by interest to throw himself on the favour of the nation and the support of the Saracens. In his first conference with Amrou, he heard without indignation the usual opinion of the Koran, the tribute, or the sword. "The Greeks," replied Makarsas, "are determined to abide the determination of the sword: but with the Greeks I desire no communion, either in this world or in the next, and I abjure for ever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For myself and my brethren, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet: but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors." The tribute was ascertained at two pieces of gold for the head of every Christian: but all men, monks, women, and children, of both sexes, under sixteen years of age, were exempted from this personal assessment: the Copts above and below Memphis swore allegiance to the caliph, and promised an hospitable entertainment of three days to every Mussulman who should travel through their country. By this charter of security, the ecclesiastical and civil tyranny of the Melchites was destroyed: the anathemas

of Mahomet was despatched from Mecca in the seventh year of the Hegira (A. D. 629). See Dugues, *Yus de Mahomet*, tom. 1, p. 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

\* The province of Egypt, and the nature of the war, had been studied by Heliodorus in the patriarch Cyrus, *Etica Act.* p. 280, 281.

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LX.  
MEMOIRS

of St. Cyril were thundered from every pulpit; and the sacred edifices, with the patrimony of the church, were restored to the national communion of the Jacobites, who enjoyed without moderation the moment of triumph and revenge. At the pressing summons of Amron, their patriarch Benjamin emerged from his desert; and after the first interview, the courteous Arab affected to declare, that he had never conversed with a Christian priest of more innocent manners and a more venerable aspect. In the march from Memphis to Alexandria the lieutenant of Omar intrusted his safety to the zeal and gratitude of the Egyptians: the roads and bridges were diligently repaired: and in every step of his progress, he could depend on a constant supply of provisions and intelligence. The Greeks of Egypt, whose numbers could scarcely equal a tenth of the natives, were overwhelmed by the universal defection: they had ever been hated, they were no longer feared: the magistrate fled from his tribunal, the bishop from his altar; and the distant garrisons were surprised or starved by the surrounding multitudes. Had not the Nile afforded a safe and ready conveyance to the sea, not an individual could have escaped.

"In Spain," said James II. "do you not commit great projects?" "We do," replied the exulting ambassador, "and our affairs succeed accordingly." I know not how to relate the plans of Cyrus, of paying tribute without insulting the revenue, and of converting Omer by his marriage with the emperor's daughter, (*Neposid. British p. 17, 18.*)

\* See the life of Benjamin, in Bausset, *Hist. Patriarch. Arabes* p. 134-137, who has enriched the fragment of Egypt with some facts from the Arabic text of Severus the Jacobite historian.

who, by birth, or language, or office, or religion, was connected with their odious name.

CHAP.  
II.  
SIEGE AND  
SURRENDER  
OF ALEXANDRIA.

By the retreat of the Greeks from the provinces of Upper Egypt, a considerable force was collected in the island of Delta: the natural and artificial channels of the Nile afforded a succession of strong and defensible posts; and the road to Alexandria was laboriously cleared by the victory of the Sarmatæ in two and twenty days of general or partial combat. In their annals of conquest, the siege of Alexandria<sup>1</sup> is perhaps the most arduous and important enterprise. The first trading city in the world was abundantly replenished with the means of subsistence and defence. Her numerous inhabitants fought for the dearest of human rights, religion and property; and the enmity of the natives seemed to exclude them from the common benefit of peace and toleration. The sea was continually open; and if Heracles had been awake to the public distress, fresh armies of Romans and barbarians might have been poured into the harbour to save the second capital of the empire. A circumference of ten miles would have scattered the forces of the Greeks, and favoured the stratagem of an active enemy; but the two sides of an oblong space were covered by the sea and the lake Maroutis, and each of the narrow

<sup>1</sup> The best description of Alexandria is perfectly preserved by the master hand of the first of geographers, *Strabo*, *Memoriae seu Historiæ*, p. 44-45; but we may borrow the eyes of the modern travellers, more especially of *Thevenot*, (*Voyage en Levant*, part 1, p. 114-115), *Flaubert*, (*Journal*, p. 11, p. 12-13), and *Niccoli*, (*Voyage en Egypte*, tom. 1, p. 24-25). Of the present remains, *Barthelemy* and *Vallart*, the one very correct, the other with incorrect.



CHAP.

II.

ends exposed a front of no more than ten furlongs. The efforts of the Arabs were not inadequate to the difficulty of the attempt and the value of the prize. From the throne of Medina the eyes of Omar were fixed on the camp and city; his voice excited to arms the Arabian tribes and the veterans of Syria; and the merit of an holy war was recommended by the peculiar fame and fertility of Egypt. Anxious for the ruin or expulsion of their tyrants, the faithful natives devoted their labours to the service of Amrou; some sparks of martial spirit were perhaps rekindled by the example of their allies; and the sanguine hopes of Mokawkas had fixed his sepulchre in the church of St. John of Alexandria. Eutychius the patriarch observes, that the Saracens fought with the courage of lions; they repulsed the frequent and almost daily sallies of the besieged, and soon assaulted in their turn the walls and towers of the city. In every attack, the sword, the banner of Amrou, glittered in the van of the Moslems. On a memorable day, he was betrayed by his impudent valour; his followers who had entered the citadel were driven back; and the general, with a friend and a slave, remained a prisoner in the hands of the Christians. When Amrou was conducted before the prefect, he remembered his dignity and forgot his situation; a lofty demeanour, and resolute language, revealed the lieutenant of the caliph, and the battle-axe of a soldier was already raised to strike off the head of the audacious captive. His life was saved by the readiness of his slave, who instantly gave his master a blow on the face, and commanded him, with an

angry tone, to be silent in the presence of his superiors. The credulous Greek was deceived; he listened to the offer of a treaty, and his prisoners were dismissed in the hope of a more respectable embassy, till the joyful acclamations of the camp announced the return of their general, and insulted the folly of the infidels. At length, after a siege of fourteen months, and the loss of three and twenty thousand men, the Saracens prevailed: the Greeks embarked their dispirited and diminished numbers, and the standard of Mahomet was planted on the walls of the capital of Egypt. "I have taken," said Amrou to the caliph, "the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; and I shall content myself with observing, that it contains four thousand palaces, four thousand baths, four hundred theatres or places of amusement, twelve thousand shops for the sale of vegetable food, and forty thousand tributary Jews. The town has been subdued by force of arms, without treaty or capitulation, and the Moslems are impatient to seize the fruits of their victory." \* The commander of the faithful re-

\* Both Eusebius (*Annal. rom. ii. p. 312*) and Ktzenro (*Hist. Sacram. p. 25*), mention as King the falling of Alexandria to Fakhri, the son of Mahomet, at the twentieth year of the Hegira, (A.D. 640). In reckoning backwards, fourteen months spent before Alexandria, seven months before Babylon, Ad. Amrou might have invaded Egypt about the end of the year 636; but we are assured that he entered the country the 12th of Hegira, 6th of June, (Marsden, *Mémoires de l'Egypte*, p. 164. Tavernier, *voy. de l'Egypte*, p. 143). The Emperor, and afterwards Lewis IX. of France, sailed at Pelusium, or Heliopolis, during the winter of the translation of the Nile.

\* Eusebii *Annal. rom. ii. p. 312, 313.*

## CHAP.

## L.

THE ROMANS.

jected with firmness the idea of pillage, and directed his lieutenant to reserve the wealth and revenue of Alexandria for the public service and the propagation of the faith: the inhabitants were numbered, a tribute was imposed; the zeal and resentment of the Jacobites were curbed, and the Melchites who submitted to the Arabian yoke, were indulged in the obscure but tranquil exercise of their worship. The intelligence of this disgraceful and calamitous event afflicted the declining health of the emperor; and Heraclius died of a dropy about seven weeks after the loss of Alexandria. Under the minority of his grandson, the clamours of a people, deprived of their daily sustenance, compelled the Byzantine court to undertake the recovery of the capital of Egypt. In the space of four years, the harbours and fortifications of Alexandria were twice occupied by a fleet and army of Romans. They were twice expelled by the valour of Amrou, who was recalled by the domestic peril from the distant wars of Tripoli and Nubia. But the facility of the attempt, the repetition of the insult, and the obstinacy of the resistance, provoked him to swear, that if a third time he drove the infidels into the sea, he would render Alexandria as accessible on all sides as the house of a prostitute. Faithful to his promise, he dismantled several parts of the

A 2<sup>d</sup> extraordinary circumstance concerning the Siege of Tripoli and Constantinople, the recovery of Egypt (see vol. vi. p. 373) had extracted from Strabo and the *Chronicon Orientale* the true date of the death of Heraclius, February 11, A. D. 645, 107 days after the loss of Alexandria. A fourth of that time was sufficient to remove the intelligence.



walls and towers, but the people was spared in the chastisement of the city, and the much of *Merry* CHAE-  
was erected on the spot where the victorious LI.  
general had stopped the fury of his troops.

I should deceive the expectation of the reader, The Alex-  
andrian  
Library. if I passed in silence the fate of the Alexandrian library, as it is described by the learned Abulpharagus. The spirit of Amrou was more curious and liberal than that of his brethren, and in his leisure hours, the Arabian chief was pleased with the conversation of John, the last disciple of Ammonius, and who derived the surname of *Philoponus* from his laborious studies of grammar and philosophy.\* Emboldened by this familiar intercourse, Philoponus presumed to solicit a gift, inestimable in *his* opinion, contemptible in that of the barbarians; the royal library, which alone, among the spoils of Alexandria, had not been appropriated by the visit and the seal of the conqueror. Amrou was inclined to gratify the wish of the grammarian, but his rigid integrity refused to alienate the minutest object without the consent of the caliph; and the well-known answer of Omar was inspired by the ignorance of a fanatic. "If these writings of the Greeks agree with the book of God, they are useless; and need not be preserved; if they disagree,

\* Many instances of this kind of talent is almost any will admit; but the readers of the present age, the polished and established are mostly in the same predicament. Moses and Aristotle are the chief objects of his various conversations, one of which is cited precisely at May 10, A. D. 812, (Fakih, *El-Mot. Goss.* tom. ix. p. 418-419). A modern, John Le Clerk, who sometimes designed the same name, was equal to old Philoponus in *all* respects, but far superior in good sense and real knowledge.

CHAP. "they are pernicious and ought to be destroyed."

§ 1. The sentence was executed with blind obedience: the volumes of paper or parchment were distributed to the four thousand families of the city; and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel. Since the *Dynasties of Abulpharagius*\* have been given to the world in a Latin version, the tale has been repeatedly transcribed; and every scholar, with pious indignation, has deplored the irreparable shipwreck of the learning, the arts, and the genius, of antiquity. For my own part, I am strongly tempted to deny both the fact and the consequences. The fact is indeed marvellous. "Hear and wonder!" says the historian himself: and the solitary report of a stranger who wrote at the end of six hundred years on the sandhills of Media, is corroborated by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eusebius, has amply described the conquest of Alexandria.<sup>†</sup> The rigid sentence of Omar is repugnant to the sound and orthodox precept of the Mahometan sects: they expressly declare, that the religious books of the Jews and Christians, which are ac-

\* *Abulpharag. Dynast.* p. 214. *vers. Putsch.* *And quid fecerunt in eis libros.* It would be useless to condemn the historian, who has written and believed, but I wear disagreement with him on the national antiquities of Jerusalem, (*Hist. Alex. Putsch.* p. 216) *hinc est . . . hinc est . . . hinc est . . .* or *Abulpharag. Dynast.* ed.

† This eastern annalist will be easily sought in the annals of Eusebius and the *Synoptic History of Eusebius*. The silence of Abulpharagius, Maritani, and a crowd of Moslems, is free substantiated from their ignorance of Christian literature.





CHAS. Church and seat of the patriarchs might have been riched with a repository of books; but if the ponderous mass of Asian and Monophysite controversy were indeed consumed in the public baths,<sup>6</sup> a philosopher may allow, with a smile, that it was ultimately devoted to the benefit of mankind. I sincerely regret the more valuable libraries which have been involved in the ruin of the Roman empire; but when I seriously compute the lapse of ages, the waste of ignorance, and the calamities of war, our treasures, rather than our losses, are the object of my surprise. Many curious and interesting facts are buried in oblivion; the three great historians of Rome have been transmitted to our hands in a mutilated state, and we are deprived of many pleasing compositions of the lyric, iambic, and dramatic poetry of the Greeks. Yet we should gratefully remember, that the mischances of time and accident have spared the classic works to which the suffrage of antiquity<sup>7</sup> had adjudged the first place of genius and glory; the teachers of ancient knowledge, whose still extant, had perused and compared the writings of their predecessors; nor can it fairly be presumed that any import-

<sup>6</sup> Eusebius answers for fragments of the Bible, Hæcque, *Coloss. Pothus, Commentaria*, &c. (p. 117). Our Alexandrian MS. of it seems from Egypt, and not from Constantinople, or ancient Athens. (*Winkler, Philology*, ed. N. T. p. 8, &c.)—might possibly be among them.

<sup>7</sup> I have often pointed with pleasure a chapter of Quintilian, *de oratore*, lib. x. to which that excellent critic alludes, and approvingly the works of Greek and Latin classics.

<sup>8</sup> Such as *Golden Pity*, *Alphabetic*, &c. On the subject of *Winkler's* *Philology* as ancient and modern learning, p. 82-83, agrees with *Winkler*, against the heavy much *Antiquities of the Western Empire*.

and truth, any useful discovery in art or nature, CHAP. II.  
has been snatched away from the curiosity of  
modern ages.

In the administration of Egypt, Amrou limited the demands of justice and policy: the interest of the people of the law, who were defended by God; and of the people of the alliance, who were protected by man. In the recent tumult of conquest and deliverance, the tongue of the Copts and the sword of the Arabs were most adverse to the tranquillity of the province. To the former, Amrou declared, that faction and falsehood would be doubly chastised: by the punishment of the accusers, whom he should detest as his personal enemies, and by the promotion of their innocent brethren, whom their envy had laboured to injure and supplant. He excited the latter by the motives of religion and honour to sustain the dignity of their character, to conduct themselves by a modest and temperate conduct to God and the caliph, to spare and protect a people who had trusted to their faith, and to content themselves with the legitimate and splendid rewards of their victory. In the management of the revenue he disapproved the simple but oppressive mode of a capitation, and preferred with reason a proportion of taxes, de-

Admini-  
stration of  
Egypt.

The contempt of the Greeks for Aristotle's works, would scarcely admit the Indian or Koli-qu book into the library of Alexandria: nor is it proved that philosophy has maintained any real firmness from antiquity.

\* The genuine and authentic intelligence of Manetho, (p. 164, 165) has not been discovered either by Mr. Vossius, or by the most learned compilers of the Modern Universal History.

conducted on every branch from the clear profits of agriculture and commerce. A third part of the tribute was appropriated to the annual repairs of the dikes and canals, so essential to the public welfare. Under his administration the fertility of Egypt supplied the dearth of Arabia; and a string of camels, laden with corn and provisions, covered almost without an interval the long road from Memphis to Medina.<sup>1</sup> But the genius of Amrou soon renewed the maritime communication which had been attempted or achieved by the Pharaohs, the Ptolemies, or the Cæsars; and a canal, at least eighty miles in length, was opened from the Nile to the Red Sea. This inland navigation, which would have joined the Mediterranean and the Indian ocean, was soon discontinued as useless and dangerous: the throne was removed from Medina to Damascus; and the Grecian fleets might have explored a passage to the holy cities of Arabia.<sup>2</sup>

There  
is a paper  
written

On his new conquest, the caliph Omar had an imperfect knowledge from the voice of fame and the legends of the Koran. He requested that his lieutenant would place before his eyes the realm of Pharaoh and the Amalekites; and the answer of Amrou exhibits a lively and not unfaithful picture

<sup>1</sup> *Entree de Amrou dans le p. 323. Histoire des Arabes, p. 25.*

<sup>2</sup> On these ancient canals, the reader may see a very learned book of Abou-El-Mehdi, *Mémoires de l'Egypte*, p. 106-116, 124, 127, and a learned thesis maintained and printed at Strasbourg in the year 1770. *Thèse sur l'ancien canal de navigation en Egypte*, p. 36-47, 228-30. Even the paper Turks have admitted the old project of joining the two seas. *Mémoires du Baron de Tott*, tom. iv.



of that singular country." "O commander of  
 "the faithful, Egypt is a compound of black earth  
 "and green plants, between a pulverized moun-  
 "tain and a red sand. The distance from Syene  
 "to the sea is a month's journey for an horse-  
 "man. Along the valley descends a river, on  
 "which the blessing of the Most High repeats  
 "both in the evening and morning, and which  
 "rises and falls with the revolutions of the sun  
 "and moon. When the annual dispensation of  
 "providence unlocks the springs and fountains  
 "that nourish the earth, the Nile rolls his swell-  
 "ing and sounding waters through the realm of  
 "Egypt: the fields are overspread by the salu-  
 "tary flood; and the villages communicate with  
 "each other in their painted boats. The re-  
 "frest of the inundation deposits a fertilizing  
 "mud for the reception of the various seeds:  
 "the crowds of husbandmen who blocken the  
 "land may be compared to a swarm of industri-  
 "ous ants; and their native indolence is quick-  
 "ened by the lash of the task-master, and the  
 "promise of the flowers and fruits of a plentiful  
 "increase. Their hope is seldom deceived; but  
 "the riches which they extract from the wheat,  
 "the barley, and the rice, the legumes, the fruit-  
 "trees, and the cattle, are unequally shared be-  
 "tween those who labour and those who pos-

\* A social volume, *the Traveller, &c. in Egypt*, composed in the eight century by Marston of Cairo, and translated into Italian by MR. of Cardinal Maresco, was published by Pierre Vassier, Paris, 1804. The antiquaries of Egypt are wild and legendary; but the writer de- serves credit and reward for the amount of the simplest and geogra- phy of this singular country, from the correspondence of Aboon and Cairo p. 770-787.

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II.

According to the vicissitudes of the seasons, the face of the country is adorned with a "silver wave, a verdant *emerald*, and the deep "yellow of a *golden harvest*." Yet this beneficial order is sometimes interrupted; and the long delay and sudden swell of the river in the first year of the conquest might afford some colour to an edifying fable. It is said, that the annual sacrifice of a virgin\* had been interdicted by the piety of Omar; and that the Nile lay cullen and inactive in his shallow bed, till the mandate of the caliph was cast into the obedient stream, which rose in a single night to the height of sixteen cubits. The admiration of the Arabs for their new conquest encouraged the licence of their romantic spirit. We may read, in the gravest authors, that Egypt was crowded with twenty thousand cities or villages;† that, exclu-

\* In a country peopled with slaves as China, the annual sacrifice had accompanied their varying seasons, the Nile, &c. &c., particularly p. 79; plus the fertility of the lands thence (25). From a bridge at Cambridge, the poetic eye of King had seen the same objects with a better effect.—

What wonder is the sailing clouds that spread;  
 While Nile, palpating o'er his summer bed,  
 From his broad bosom life and verdure sheds,  
 And streams o'er Egypt with his swelling flood?  
 At which advent'rous eunuchs and ready sells  
 The dusty people throng before the gate;  
 Or on half-Rome's neighbouring cities look  
 Their eyes and glances o'er the distant sea.

(Mans's Works, and Memoirs of Gay, p. 109, 110.)

† Huetius, p. 115-117. The reader will not easily credit an historian so partial and the Christian compass, as a portrait of the conquerors of Mahomet.

\* Huetius, Description de l'Égypte, p. 72. He questions this assertion as the common opinion, and adds, that the quantity of these villages

five of the Greeks and Arabs, the Copt. These CHAP.  
 were found, on the monument, six millions of 21.  
 tributary subjects,\* or twenty millions of either  
 sex, and of every age: *that* three hundred mil-  
 lions of gold or silver were annually paid to the  
 treasury of the caliph.† Our reason must be  
 startled by these extravagant assertions; and  
 they will become more palpable, if we assume  
 the compass and measure the extent of habitable  
 ground: a valley from the tropic to Memphis,  
 seldom broader than twelve miles, and the tri-  
 angle of the Delta, a flat surface of two thousand  
 one hundred square leagues, compose a twelfth  
 part of the magnitude of France.‡ A more ac-  
 curate research will justify a more reasonable esti-  
 mate. The three hundred millions, created by the  
 error of a scribe, are reduced to the decent revenue

of Egypt, neither less or more than our present, and that many of  
 them are more propitious than our large cities.

\* Herodotus, *lib. 2*, p. 204, 211. The twenty millions are  
 computed from the following data: the number of peasant slaves  
 were one third better dressed, the proportion of male to female as  
 seven to ten, the women are as population as in France,  
 p. 11, 72. The president Goussier (*Origine des Arts, des Jours, &c.*,  
 p. 25, &c.) supposes twenty millions in ancient Egypt, because  
 the seventeen hundred comparisons of Saïssa were bought the same  
 day.

† Plinius, *lib. 6*, *secund.*, p. 117; and the great king is collected at  
 without scruple by d'Hakel, *lib. 1*, *chap. 1*, p. 123; d'Arnaud,  
*Table of Antiquities*, p. 247, and de Guignes, *lib. 1*, *chap. 1*,  
 p. 255. They might assign the not less extravagant liber-  
 tily of Arrian in favour of the Persians (in praise of seventy-four  
 myriads, 740,000 talents, the annual income of 141, or near 300 mil-  
 lions of pounds sterling, according as we reason by the Egyptian or  
 the Alexandrian talent, observed in Ptolemy's *Antiqu.* p. 184).

‡ See the measurement of d'Arnaud, *Mém. de l'Acad.*, p. 21,  
 &c. &c. after some previous errors, M. Pons (*Recherches sur les  
 Egyptiens*, tom. 1, p. 115-121) has only enlarged the reckoning to  
 2200 square leagues.



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11.

of four millions three hundred thousand pieces of gold, of which nine hundred thousand were consumed by the pay of the soldiers.\* Two authentic lists, of the present and of the twelfth century, are circumscribed within the respectable number of two thousand seven hundred villages and towns.† After a long residence at Cairo, a French consul has ventured to assign about four millions of Mahometans, Christians, and Jews, for the ample, though not incredible, scope of the population of Egypt.‡

IV. The conquest of Africa, from the Nile to the Atlantic ocean,§ was first attempted by the

Arabic  
First Inva-  
sion by  
Arabian.  
A. D. 647.

\* Estrades, Hist. Perse, p. 216, who calls the summe trading or service of Vasa, *une année*. The own translation is 4,200,000 pieces. In the 12th century, Saladin's probable estimate between the 2,000,000 which the Arabs required by the conquest of Egypt, Edm. p. 116, and the 7,000,000 which the caliph of Constantinople paid to the Emperor, (Pere de la Valle, tom. 1, p. 127; Thucyd., part 1, p. 216.) Thus (Bosworth Smith, p. 212-213) gradually takes the revenue of the Fatimids, the Fakhirs, and the Caid, from all the other villages of German country.

† The list of villages, that's description of Cairo, Vol. 1, p. 116, p. 117, contains 1,100 places. But of 600, (Mam. ou l'Egypte, p. 172, from the list of Cairo, 1000, 1100, 1200.)

‡ See Muller, description of Egypt, p. 181, who seems to agree with me in his judgment. I am much better satisfied with the discovery than with the result of the Persian account. He was general of Greek and Arabic territories, and his story is too much delighted with the progress of the Arabs. There been knowledge is collected by Arabians, (Geogr. Egypt. Arab. et Lat. 2. J. de la Vallée, Mémoires, t. 1, p. 116, 117, and in two recent volumes into Egypt, as are ordered by history, and corrected by Volney. I wish the latter could reveal all the truth.

§ My conquest of Africa is drawn from two French representations of Arabic literature, *l'histoire d'Alger* et de l'Algérie et de l'Algérie, par le Docteur de l'Université, tome 1, p. 111-112, and 113. In l'Algérie, les Arabes, tome 1, p. 111-112, and 113. This story is the principal source of the history, who

arms of the caliph Othman. The pious design was approved by the companions of Mahomet and the chiefs of the tribes: and twenty thousand Arabs marched from Medina, with the gifts and the blessing of the commander of the faithful. They were joined in the camp of Memphis by twenty thousand of their countrymen; and the conduct of the war was intrusted to Abdallah,\* the son of Saïd, and the foster-brother of the caliph, who had lately supplanted the conqueror and lieutenant of Egypt. Yet the favour of the prince, and the merit of his favourite, could not obliterate the guilt of his apostasy. The early conversion of Abdallah, and his skilful pen, had recommended him to the important office of transcribing the sheets of the Koran: he betrayed his trust, corrupted the text, derided the errors which he had made, and fled to Mecca to escape the justice, and expose the ignorance, of the apostle. After the conquest of Mecca, he fell prostrate at the feet of Mahomet: his tears, and the entreaties of Othman, extorted a reluctant pardon; but the prophet declared that he had so long hesitated, to allow time for some zealous disciple to avenge his injury in the blood of the apostate. With apparent fidelity and effective merit, he served

quest, A. D. 1224, in *Encyclopædia* is more than twenty volumes. The two general parts comprehending those of, I. *Physique*, & II. *Morale*, & *Politique*, & *Philosophie*, & *Religion*; and the African edition are ascribed to the sixth chapter of the 11th section of this last part, (Bouche, *Prodromes* et *Esquisse* de l'Asie, p. 229-230). Among the older historians who are quoted by Niebuhr, we may distinguish the original narrative of a soldier who led the arm of the Medians.

\* See the *History* of Abdallah, in *Abulphé* (Viz. *Mohammed*, p. 109) and *Cogner*, (Viz. *de Mahomet*, tom. III. p. 41-42).

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II.

the religion which it was no longer his interest to desert: his birth and talents gave him an honourable rank among the Koraish; and in a nation of cavalry, Alalallah was renowned as the boldest and most dexterous horseman of Arabia. At the head of forty thousand Moslems, he advanced from Egypt into the unknown countries of the West. The sands of Barca might be impervious to a Roman legion: but the Arabs were attended by their faithful camels; and the natives of the desert behold without terror the familiar aspect of the soil and climate. After a painful march, they pitched their tents before the walls of Tripoli,\* a maritime city in which the *moors*, the *wealds*, and the inhabitants, of the province had gradually exterminated, and which now maintains the third rank among the states of Barbary. A reinforcement of Greeks was surprised and cut in pieces on the sea-shore: but the fortifications of Tripoli resisted the first assaults; and the Saracens were tempted, by the approach of the prefect Gregory,† to relinquish the labours of the siege for the perils and the hopes of a deci-

\* The province and city of Tripoli are described by Leo Africanus in *Notitie generis Africae* (L. Barceus, 1686, 1. Vossii, 1743, p. 17), and also by Harsnet (*Observations de l'Afrique*, tom. 2, p. 165). The first of those writers was a Moor, a scholar, and a traveller, who composed a description of African geography in a state of captivity at Rome, which he had obtained the name and religion of Pope Leo X. In a similar captivity among the Moors, the Spaniard Alvarado, a soldier of Charles V., composed his *Description of Africa*, translated by d'Almoncourt into French, (Paris, 1697, 2 vols. in 8vo.) Malabar had read and seen, but he is destitute of the constant and experienced observation which attends to the original work of Leo the African.

† Theophrastus, who mentions the defeat, rather than the death, of Gregory. He brands the prefect with the name of *tyrannos*; he had probably assumed the purple, (Strabo, geogr. p. 124.)



and action. If his standard was followed by one hundred and twenty thousand men, the regular bands of the empire must have been lost in the naked and disorderly crowd of Africans and Moors, who formed the strength, or rather the numbers, of his host. He rejected with indignation the option of the Koran or the tribute; and during several days, the two armies were fiercely engaged from the dawn of light to the hour of noon, when their fatigue and the excessive heat compelled them to seek shelter and refreshment in their respective camps. The daughter of Gregory, a maid of incomparable beauty and spirit, is said to have fought by his side: from her earliest youth she was trained to mount on horseback, to draw the bow, and to wield the simitar; and the richness of her arms and apparel was conspicuous in the foremost ranks of the battle. Her hand, with an hundred thousand pieces of gold, was offered for the head of the Arabian general, and the youths of Africa were excited by the prospect of the glorious prize. At the pressing solicitation of his brethren, Abdallah withdrew his person from the field: but the Saracens were discouraged by the retreat of their leader, and the repetition of these equal or unsuccessful conflicts.

A noble Arabian, who afterwards became the adversary of Ali and the father of a caliph, had signalized his valour in Egypt; and Zobeir<sup>a</sup> was

CHAP.  
36.  
The perfect  
Gregory  
and his  
daughter.

<sup>a</sup> See in Ockley's *History of the Saracens*, vol. iv. p. 410 the death of Zobeir, whilst was fighting with the forces of Ali, against whom he had revolted. His valor at the siege of Babylon, it is said, it by the same person is mentioned by Hieronymus *Epistol.* lxxx. p. 100.

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OF THE

the first who planted a scaling-ladder against the walls of Babylon. In the African war he was detached from the standard of Abballah. On the news of the battle, Zobeir, with twelve companions, cut his way through the camp of the Greeks, and pressed forwards, without tasting either food or repose, to partake of the dangers of his brethren. He cast his eyes round the field. "Where," said he, "is our general?" In "his tent." "Is the tent a station for the general of the Moslems?" Abdallah represented with a blush the importance of his own life, and the temptation that was held forth by the Roman prefect. "Retort," said Zobeir, "on the impostors their ingenuous attempt. Proclaim through the ranks, that the head of Gregory shall be repaid with his captive daughter, and the equal sum of one hundred thousand pieces of gold." To the courage and discretion of Zobeir the lieutenant of the caliph intrusted the execution of his own stratagem, which inclined the long-disputed balance in favour of the Saracens. Supplying by activity and artifice the deficiency of numbers, a part of their forces lay concealed in their tents, while the remainder prolonged an irregular skirmish with the enemy, till the sun was high in the heavens. On both sides they retired with fainting steps: their horses were unbridled, their armour was laid aside, and the hostile nations prepared, or seemed to prepare, for the refreshment of the evening, and the encounter of the ensuing day. On a sudden, the charge was sounded; the Arabian camp poured forth a swarm of fresh and li-

tripod warriors; and the long line of the Greeks and Africans was surprised, assaulted, overturned, by new squadrons of the faithful, who, to the eye of fanaticism, might appear as a band of angels descending from the sky. The prefect himself was slain by the hand of Zobeir: his daughter, who sought revenge and death, was surrounded and made prisoner; and the fugitives involved in their disaster the town of Sufetula, to which they escaped from the swords and lances of the Arabs. Sufetula was built one hundred and fifty miles to the south of Carthage; a gentle declivity is watered by a running stream, and shaded by a grove of juniper trees; and in the ruins of a triumphal arch, a portico, and three temples of the Corinthian order, curiosity may yet admire the magnificence of the Romans.\* After the fall of this opulent city, the provincials and barbarians implured on all sides the mercy of the conqueror. His vanity or his zeal might be flattered by offers of tribute or professions of faith: but his losses, his fatigues, and the progress of an epidemical disease, prevented a solid establishment; and the Saracens, after a campaign of fifteen months, retreated to the confines of Egypt, with the captives and the wealth of their African expedition. The caliph's fifth was granted to a favourite, on the nominal payment of five hundred thousand pieces of gold;† but the

<sup>10</sup> *Science's* Technology, p. 146, 210.

<sup>4</sup> *Mamm. europ.*, page 344-345, very small, or more distinctly quadrangular. Othman, the ancient name of the great plain where wars were prosecuted. *Journal. Muséum*, p. 746. *Expositio* the tall slender palm-tree, p. 285 would be equal the same job. When the Arabs invaded the power of Othman, it stood high in the darkness of 27 years.





劉其昌

11

100

The suppressors of Heretism had been informed of the tribute which they had been compelled to stipulate with the Arabs: but instead of being moved to pity and relieve their distress, they imposed, as an equivalent or a fine, a second tribute of a similar amount. The ears of the Byzantine ministers were shut against the complaints of their poverty and ruin: their design was reduced to prefer the domination of a single master; and the extortions of the patriarch of Carthage, who was invested with civil and military power, provoked the sectaries, and even the catholics, of the Roman province to align the religion as well as the authority of their tyrants. The first lieutenant of Mouwiyah acquired a just renown, subdued an important city, defeated an army of thirty thousand Greeks, swept away fourscore thousand captives, and enriched with their spoils the bold adventurers of Syria and Egypt. But the title of conqueror of Africa is more justly due to his successor Akbah. He marched from Damascus at the head of ten thousand of the bravest Arabs; and the genuine force of the Moslems was enlarged by the doubtful aid and conversion of many thousand barbarians. It would be difficult, nor is it necessary, to trace the accurate line of the progress of Akbah. The interior regions have been peopled by the Orientals with fictitious armies and imaginary citadels. In the warlike province of Zul-

<sup>10</sup> The present-day lithography in this locale also depicts scenes that might have characterized, at the various stages of the Aztec and Spanish colonial periods, those of Aguadilla, the then preeminent city in the island. This time, however, the Aztec landscape is transformed into the Spanish and African.

CHAP.  
II.  
OF THE  
MOROCCOS.

of Numidia, fourscore thousand of the natives might assemble in arms; but the number of three hundred and sixty towns is incompatible with the ignorance or decay of husbandry; and a circumference of three leagues will be justified by the ruins of Erbe or Lambessa, the ancient metropolis of that inland country. As we approach the sea-coast, the well-known cities of Bugia<sup>1</sup> and Tangier<sup>1</sup> define the more certain limits of the Saracen victories. A remnant of trade still adheres to the commodious harbour of Bugia, which, in a more prosperous age, is said to have contained about twenty thousand houses; and the plenty of iron which is dug from the adjacent mountains might have supplied a braver people with the instruments of defence. The remote position and venerable antiquity of Tugis, or Tangier, have been decorated by the Greek and Arabian fables; but the figurative expressions of the latter, that the walls were constructed of brass, and that the roofs were covered with gold and silver, may be interpreted as the emblems of strength and opulence. The province of Mauritania Tingitana,<sup>2</sup> which assumed the

<sup>1</sup> See Niebuhr, *Journal d'Asie*, p. 1181; *Les Affriques*, (fol. 81, verso), who declares only *Algeria* città & forte assai. Marmat, (*Description de l'Afrique*, tom. II., p. 23), and Shaw, (*Travels*, p. 27, 62, 68).

<sup>2</sup> *Les Affriques*, fol. 28, verso, 29, recto. Marmat, tom. II., p. 411. Shaw, p. 23.

<sup>3</sup> *Les Affriques*, fol. 22. Marmat, tom. II., p. 378.

<sup>4</sup> *Regis ignobilis, et sic quidquam illius facili, portis apud balneum, parva summa civitas, vix quoniam extra muros et agros gentis affertur.* Pausanias *More*, 1, 41. fol. 16. *Mais* does not the more credit, since his own Thracian ancestors had migrated from Thracian to Spain, and, in 11, 6, a passage of that geography is evidently tortured by Salmassius, Isaac Vossius, and the most violent of critics.



name of the capital, had been imperfectly discovered and settled by the Romans; the five colonies were confined to a narrow pale, and the more southern parts were seldom explored except by the agents of luxury, who searched the forests for ivory and the citron wood,\* and the shores of the ocean for the purple shell-fish. The fearless Akabah plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of Fez and Morocco,† and at length penetrated to the verge of the Atlantic and the great desert. The river Sals descends from the western sides of mount Atlas, fertilizes, like the Nile, the adjacent soil, and falls into the sea at a moderate distance from the Canary, or Fortunate, islands. Its banks were in-

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II.

*Ignatius Oronozus.* He lived at the time of the first subjection of this country by the emperor Claudius; perished thirty years afterwards. *Pliny Hist. Nat. v.* is compiled of his authors, who try to inquire, too greedily to us, how their ignorance of that wild and remote province.

\* The foolish notion of this silver wood prevailed at Rome among the poets, as well as the tale the poets among the women. A round loaf of talis, four or five feet in diameter, sold for the price of an oxen, *Strabo lib. xiv.*, eight, ten, or twelve thousand pounds sterling, (*Plin. Hist. Nat. v. 28.*) I suspect that I must not confound the tree given with that of the truth given. But I am not hesitant enough to believe the former to be like the wild apples by the vulgar or Latin name; nor will I decide whether the oxen be the orange or the lemon. *Salmastius* appears to exhaust the subject, but he has often involved himself in the web of his chronicle mistakes. (*Philos. Eborac. tom. ii. p. 666. &c.*)

† *See African. lib. 18. c. 20.* *Morocco tom. ii. p. 28.* The progress the first traces of the agriculture and government of the shepherds is also mentioned in the curious history of that system at the end of the last volume of *Warton, Description of Tadmort*. The first vol. of the *Recherches Historiques sur les Mores*, lately published at Paris, contains the history and geography of the kingdoms of Fez and Morocco.

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habited by the last of the Moors, a race of savages, without laws, or discipline, or religion; they were astonished by the strange and irresistible terrors of the oriental arms; and as they possessed neither gold nor silver, the richest spoil was the beauty of the female captives, some of whom were afterwards sold for a thousand pieces of gold. The career, though not the zeal, of Akbar was checked by the prospect of a boundless ocean. He spurred his horse into the waves, and raising his eyes to heaven, exclaimed with the tone of a fanatic.—“Great God! if my course were not stopped by this sea, I would still go on, to the unknown kingdoms of the West, preaching the unity of thy holy name, and putting to the sword the rebellious nations who worship any other gods than thee.” Yet this Mahometan Alexander, who sighed for new worlds, was unable to preserve his recent conquests. By the universal defection of the Greeks and Africans, he was recalled from the shores of the Atlantic, and the surrounding multitudes left him only the resource of an honourable death. The last scene was dignified by an example of national virtue. An ambitious chief, who had disputed the command and failed in the attempt, was led about as a prisoner in the camp of the Arabian general. The insurgents had trusted to his discontent and revenge: he disclaimed their offers and revealed their designs. In the

\* Ouse (p. 110) has given the strong force of significance to this expression, which Cruden (p. 37) has misread for a point which is preventing the bottom. Yet they had been the same sort of Novus before their eyes.

hour of danger, the grateful Akbah unlocked his fetters, and advised him to retire; he chose to die under the banner of his rival. Embracing as friends and martyrs, they unsheathed their simulators, broke their scabbards, and maintained an obstinate combat till they fell by each other's side on the last of their slaughtered countrymen. The third general or governor of Africa, Zubeir, avenged and encountered the fate of his predecessor.\* He vanquished the natives in many battles; he was overthrown by a powerful army, which Constantinople had sent to the relief of Carthage.

It had been the frequent practice of the Moorish tribes to join the invaders, to share the plunder, to profess the faith, and to revolt to their savage state of independence and idolatry, on the first retreat or misfortune of the Moslems. The prodence of Akbah had proposed to found an Arabian colony in the heart of Africa; a citadel that might curb the levity of the barbarians, a place of refuge to recur against the accidents of war, the wealth and the families of the Saracens. With this view, and under the modest title of the station of a caravan, he planted this colony in the fifth year of the Hegira. In its present decay, Calraim<sup>†</sup> still holds the second rank in the kingdom of Tunis, from which it is distant about fifty miles to the south; its inland

CHAP.

II.

Fortified  
state of  
Carraim,  
A. D. 670-  
672.

\* The translation of Calraim is mentioned by Oakes, *History of the Saracens*, vol. II, p. 128, 130; and the *Annals of the City*, as described by Leo Africanus, *Travels*, *Scanned*, *Ann.* II, p. 128; and *Howe*, *op.* 110.



CHAP.

XL

situation, twelve miles westward of the sea, has protected the city from the Greek and Saracen fleets. When the wild beasts and serpents were extirpated, when the forest, or rather wilderness, was cleared, the vestiges of a Roman town were discovered in a sandy plain: the vegetable food of Cairoan is brought from afar; and the scarcity of springs constrains the inhabitants to collect in cisterns and reservoirs a precarious supply of rain-water. These obstacles were saluted by the industry of Akbah; he traced a circumference of three thousand and six hundred paces, which he encompassed with a brick wall. In the space of five years, the governor's palace was surrounded with a sufficient number of private habitations; a spacious mosque was supported by five hundred columns of granite, porphyry, and Nubian marble; and Cairoan became the seat of learning as well as of empire. But these were the glories of a later age: the new colony was shaken by the successive defeats of Akbah and Zuhair, and the western expeditions were again interrupted by the civil discord of the Arabian monarchy. The son of the valiant Zuhair maintained a war of twelve years, a siege of seven months against the house of Ommyyah. Abulallah was said to unite the fierceness of the lion with the subtlety of

\* A particular, though frequent, mistake has been the mistaking Egypt from a slight resemblance of names, the *Ceres* of the Greeks, and the *Cairoan* of the Arabs, two spots which are separated by an interval of a thousand miles along the sea-coast. The great Theodosius had not escaped this fault, the late emperor, as it is connected with a serious and dangerous description of Akbar, (Hudobius, *l. vi. c. 1. §. 1.* p. 240, edit. Bædæ.)

the fox; but if he inherited the courage, he was  
devoid of the generosity, of his father."

The return of domestic peace allowed the caliph Abdalmalek to resume the conquest of Africa: the standard was delivered to Hassan, governor of Egypt, and the revenue of that kingdom, with an army of forty thousand men, was consecrated to the important service. In the vicissitudes of war, the interior provinces had been alternately won and lost by the Saracens. But the sea-coast still remained in the hands of the Greeks; the predecessors of Hassan had respected the name and fortifications of Carthage; and the number of its defenders was recruited by the fugitives of Calos and Tripoli. The arms of Hassan were bolder and more fortunate; he reduced and pillaged the metropolis of Africa; and the mention of scaling-ladders may justify the suspicion that he anticipated, by a sudden assault, the more tedious operations of a regular siege. But the joy of the conquerors was soon disturbed by the appearance of the Christian succours. The ptefect and patrician John, a general of experience and renown, embarked at Constantinople the forces of the eastern empire; they were joined by the ships and

[illegible][illegible]





who had invested the slight and insignificant remnant of their camp. Whatever yet remained of Carthage, was delivered to the flames, and the colony of Dido<sup>1</sup> and Caesar lay desolate above two hundred years, till a part, perhaps a twentieth, of the old circumference was reoccupied by the first of the Fatimite caliphs. In the beginning of the sixteenth century, the usual capital of the West was represented by a mud, a college without students, twenty-five or thirty shops, and the huts of five hundred peasants, who, in their abject poverty, displayed the arrogance of the Pacha's retainers. Even that paltry village was swept away by the Spaniards whom Charles V. had stationed in the fortress of the Golein. The ruins of Carthage have perished; and the place might be unknown if some broken arches of an aqueduct did not guide the footsteps of the inquisitive traveller.\*

The Greeks were expelled, but the Arabians were not yet masters of the country. In the interior provinces the Moors or *Barbares*<sup>2</sup> so called under the first Caliphs, so formidable to the Ro-

CHAP.  
III.  
continued.

First occupation of Africa, A. D. 640.

<sup>1</sup> According to *Agrippa*, li. xi. p. 25, *id est*, before the Carthage of *Hido* stood another city of the same name, a volcanic rock which produced such the thickness of MSS. as follows, *Thalassia* *Phoenicia* *Carthago* *li. p. 25*. The former of these meanings, which gives 843 years before Christ, is more consistent with the well-attested testimony of *Valerius Maximus*; but the latter is preferred by our translators (*Marshall*, *Eastern Empire*, p. 229) as more agreeable to the Hebrew and Talmudic style.

<sup>2</sup> See *Agrippa*, vol. II. *lib. xi. c. 25*. *Marshall*, *ibid.* p. 229.

\* The history of the *Grand Port* near the ancient capital has been mentioned, in the time of *Alger*, under the name of *Alger* (vol. II. p. 229).

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LI.  
\*\*\*\*\*

zantine princes; maintained a disorderly resistance to the religion and power of the successors of Mahomet. Under the standard of their queen Calina the independent tribes acquired some degree of union and discipline; and as the Moors respected in their females the character of a prophetess, they attacked the invaders with an enthusiasm similar to their own. The veteran bands of Hassan were inadequate to the defence of Africa: the conquests of an age were lost in a single day; and the Arabian chief, overwhelmed by the torrent, retired to the confines of Egypt, and expected, five years, the promised succour of the caliph. After the retreat of the Saracens, the victorious prophetess assembled the Moorish chiefs, and recommended a measure of strange and savage policy. "Our cities," said she, "and the gold and silver which they contain, perpetually attract the arms of the Arabs. These vile metals are not the objects of our ambition; we content ourselves with the

property, and a common stock, the treasures wound of flatter, unappreciated to the vulgar tribes, whose prostitution was more harsh, whose passions less kind defatted. *Leg. Napoléon. (L'Art. 6, 1811, with the Oxford edition, Clarke's Annotation, and Henry Joseph's Greek Testament, vol. 1, p. 128.)* 2. From the time, at least, of Herodotus, it was extended to all the nations who were strangers to the language and customs of the Greeks. 3. In the age of Plautus, the Romans admitted to the name, *Unguentum Veneris, L. A. p. 48, edit. Dupleix*, and freely gave themselves the name of barbarians. They justly claimed an exemption for Italy, and her subject provinces did not search removed the degraded appellation to the savage or hostile nations beyond the pale of the empire. 4. In every sense, it was due to the Moors, the families which were descended from the Little Jews, visited by the Arabian conquerors, and was justly suited to a total dominion (barbary) along the northern coast of Africa.

" simple productions of the earth. Let us destroy  
 " these cities; let us bury in their ruins those per-  
 " nicious treasures; and when the avarice of our  
 " foes shall be destitute of temptation, perhaps  
 " they will cease to disturb the tranquillity of a  
 " warlike people." The proposal was accepted  
 with unanimous applause. From Tangier to Tri-  
 poli the buildings, or at least the fortifications,  
 were demolished, the fruit-trees were cut down,  
 the means of subsistence were extirpated, a fertile  
 and populous garden was changed into a desert,  
 and the historians of a more recent period could  
 discern the frequent traces of the prosperity and  
 devastation of their ancestors. Such is the tale of  
 the modern Arabians. Yet I strongly suspect that  
 their ignorance of antiquity, the love of the mar-  
 vellous, and the fashion of extolling the philoso-  
 phy of barbarians, has induced them to describe,  
 as one voluntary act, the calamities of three hun-  
 dred years since the first fury of the Donatists and  
 Vandals. In the progress of the revolt Cahina had  
 most probably contributed her share of destruc-  
 tion; and the alarm of universal ruin might  
 terrify and alienate the cities that had reluctantly  
 yielded to her unworthy yoke. They no longer  
 hoped, perhaps they no longer wished, the re-  
 turn of their Byzantine sovereigns; their pre-  
 sent servitude was not alleviated by the bene-  
 fits of order and justice; and the most zealous  
 catholic must prefer the imperfect truths of the  
 Koran to the blind and rude idolatry of the  
 Moors. The general of the Saracens was again  
 received as the saviour of the province; the



CHAP.  
II.  
continued

friends of civil society conspired against the savages of the land; and the royal propheteess was slain in the first battle which overturned the baseless fabrick of her superstition and empire. The same spirit revived under the successor of Hassan; it was finally quelled by the activity of Musa and his two sons, but the number of the rebels may be presumed from that of three hundred thousand captives; sixty thousand of whom, the caliph's fifth, were sold for the profit of the public treasury. Thirty thousand of the barbarian youth were enlisted in the troops; and the pious labours of Musa to inculcate the knowledge and practice of the Koran, accustomed the Africans to obey the apostle of God and the commander of the faithful. In their climate and government, their diet and habitation, the wandering Moors resembled the Bedouens of the desert. With the religion, they were proud to adopt the language, name, and origin of Arabs; the blood of the strangers and natives was insensibly mingled; and from the Euphrates to the Atlantic the same nation might seem to be diffused over the sandy plains of Asia and Africa. Yet I will not deny that fifty thousand tents of pure Arabians might be transported over the Nile, and scattered through the Lybian desert; and I am not ignorant that five of the Moorish tribes still retain their barbarous idiom, with the appellation and character of white Africans.\*

Adoption  
of the  
Moors

\* The first book of Leo Africanus; and the observations of Dr. Shaw, pp. 220, 221, 222, 227, &c., will throw some light on the roving tribes of Barbaria, of Arabian or Moorish descent. But Shaw

CHAP.  
12.

ERRATA.  
First  
Impres-  
sion and  
Designs of  
the Author,  
A. D. 1709.

V. In the progress of conquest from the north and south the Goths and the Saracens encountered each other on the confines of Europe and Africa. In the opinion of the latter, the difference of religion is a reasonable ground of enmity and warfare.\* As early as the time of Othman<sup>2</sup> their piratical squadrons had ravaged the coasts of Andalusia; nor had they forgotten the relief of Carthage by the Gothic succours. In that age, as well as in the present, the kings of Spain were possessed of the fortress of Ceuta; one of the columns of Hercules, which is divided by a narrow strait from the opposite pillar or point of Europe. A small portion of Mauritania was still wanting to the African conquest; but Musa, in the pride of victory, was repulsed from the walls of Ceuta, by the vigilance and courage of Count Julian, the general of the Goths. From his disappointment and perplexity, Musa was relieved by an unexpected mes-

<sup>1</sup> There had been three emperors with distant pretensions; and Zeno, a native of the Vandalia, appears to have lost some of his Authority since he could acquire of those of Roman, Antiochia. Many of his gross mistakes might be detected in the first period of the Mohammedan history.

<sup>2</sup> In a conference with a prince of the Greeks, Amr<sup>1</sup> observed that their religion was different; upon which some of his brother his brethren in quarrel. Ockley's History of the Saracens, vol. 1, p. 325.

<sup>3</sup> Andalusia, Arabi. *Al-Andalus* p. 18, vers. Boudie.

<sup>4</sup> The name of Andalusia is applied by the Arabs not only to the modern province, but to the whole peninsula of Spain, *Geograph. Nunc* p. 141; *et Hist. de l'Espagne* p. 114, 115. The etymology has been upon improperly deduced from Vandalism, country of the Vandals, in Arville, *Etats de l'Europe*, p. 146, 147, &c. But the Hapshahs of Cairo, which signifies in Arabic, the region of the evening, of the West, or a word, the Harpoun of the French, is properly *Al-Fayoum*, (Boudie, *Arabian-History*, tom. 2, p. 377, &c.)





CHAP.

LI

State of  
the Gothic  
monarchy.

1125, his two sons were supplanted by the ambition of Roderic, a noble Goth, whose father, the duke or governor of a province, had fallen a victim to the preceding tyranny. The monarchy was still elective; but the sons of Witiza, educated on the steps of the throne, were impatient of a private station. Their resentment was the more dangerous, as it was varnished with the dissimulation of courts: their followers were excited by the remembrance of favours and the promise of a revolution; and their uncle Oppas, archbishop of Toledo and Seville, was the first person in the church, and the second in the state. It is probable that Julian was involved in the disgrace of the unsuccessful faction; that he had little to hope and much to fear from the new reign; and that the imprudent king could not forget or forgive the injuries which Roderic and his family had sustained. The merit and influence of the count rendered him an useful or formidable subject: his estates were ample, his followers bold and numerous, and it was too fatally shewn that, by his Andalusian and Mauritanian commands, he held in his hand the keys of the Spanish monarchy. Too feeble, however, to meet his sovereign in arms, he sought the aid of a foreign power; and his rash invitation of the Moors and Arabs produced the calamities of eight hundred years. In his epistles, or in a personal interview, he revealed the wealth and nakedness

quodam; and the oldest testimony of Brevino, *Latini. Eclési. A. D. 1113, N. 19*, that of *Lucas Tindemans*, a Gallian deacon of the sixth century, only says, *Cava vana pro carnisibus arboribus*.

CHAP.

11

of his country: the weakness of an unpopular prince; the degeneracy of an effeminate people. The Goths were no longer the victorious barbarians who had humbled the pride of Rome, despoiled the queen of nations; and penetrated from the Danube to the Atlantic ocean. Secluded from the world by the Pyrenean mountains, the successors of Alaric had slumbered in a long peace; the walls of the cities were mouldered into dust: the youth had abandoned the exercise of arms; and the presumption of their ancient renown would expose them in a field of battle to the first assault of the invaders. The ambitious Saracen was fired by the ease and importance of the attempt: but the execution was delayed till he had consulted the commander of the faithful; and his messenger returned with the permission of Walid to annex the unknown kingdoms of the West to the religion and throne of the caliph. In his residence of Tangier, Musa, with secrecy and caution, continued his correspondence and hastened his preparations. But the remorse of the conspirators was soothed by the fallacious assurance that he should content himself with the glory and spoil, without aspiring to establish the Moslems beyond the sea that separates Africa from Europe.<sup>1</sup>

<sup>1</sup> *The Oryndab, Himmeh, Abulpharagius, Altabala, give even the conquest of Spain in eleven, or with a slight variation. The text of No. viii. and the other Arabian writers, is represented, though with some foreign alloy, by M. de Cardonne, *Hist. de l'Afrique et de l'Espagne sous la Domination des Arabes*, Paris, 1145, 3 vol. in 4to. tom. i. p. 22-119, and more correctly by M. de Guignes, *Hist. des**

Before Alisa would trust an army of the faithful to the traitors and infidels of a foreign land, he made a less dangerous trial of their strength and veracity. One hundred Arabs, and four hundred Africans, passed over, in four vessels, from Tangier, or Centa; the place of their descent on the opposite shore of the strait, is marked by the name of Tarif their chief; and the date of this memorable event\* is fixed to the month of Ramadan, of the ninety-first year of the Hegira, to the month of July, seven hundred and forty eight years from the Spanish era, of Caesar, seven hundred and ten after the birth of Christ. From their first station, they marched eighteen miles

CHAP.  
II.  
The first  
descent of  
the Arabs,  
A. D. 700.  
July.

*Hist. Arab. l. p. 337-340.* The *Ibn-al-Hakam* has not entered my library, yet he appears to have searched with diligence his best authorities; and the history of the conquest is illustrated by some valuable fragments of the greater *Hariri*, who wrote at Cordoba, A. H. 300, or 912, &c. See *Relat. Arabes-Hispan.* 1803. l. p. 22, 102, 104, 191, 237, 312-331. On this occasion, the industry of Pagi has been aided by the Arabic learning of his friend the *Abbe de Longueval*, and to their joint labours I am deeply indebted.

A mistake of *Barbier de Tilly*, in comparing the former years of the Hegira with the Julian years of the era, has determined *Raynoldi, Mabius*, and the crowd of Spanish historians, to place the first invasion in the year 712; and the battle of Xeres in November 714. This supposition of their years has been detected by the more correct industry of modern chronologists, above all, of *Fogli. Gualfr.* *ibid.* iii. p. 108, 112, 114, who have restored the genuine date of the revolution. At the present time an Arabian scholar, *Abd. Carmona*, who adopts the modern error, *ibid.* l. p. 124, is inaccurately quoted as correct.

The era of Caesar, which in Spain was to reign and govern till the sixth century, began thirty-eight years before the birth of Christ. I would refer the reader to the general preface by me and *Watt*, which contained the power and position of the *Abbasides*. *Hist. Caldes.* l. i. v. p. 347, 352; *Append. Hist. Caldes.* l. v. p. 1216, 1217, 1218. Spain was a province of *Caesar Octavian*; and *Tarragona*, which ruled the first struggle to Augustus, (*Just. Annal.* l. 74), might borrow from the *Orizontals* this mode of history.



CHAP.

II.

through its hilly country to the castle and town of Julian;\* on which (it is still called Algiers) they bestowed the name of the Green Island, from a verdant cape that advances into the sea. Their hospitable entertainment, the Christians who joined their standard, their inroad into a fertile and unguarded province, the richness of their spoil and the safety of their return, announced to their brethren the most favourable omens of victory. In the ensuing spring, five thousand veterans and volunteers were embarked under the command of Tarik, a dauntless and skillful soldier, who surpassed the expectation of his chief; and the necessary transports were provided by the industry of their too faithful ally. The Saracens landed† at the pillar or point of Europe: the corrupt and familiar appellation of Gîlgaltar (*Gebel al Tarik*) describes the mountains of Tarik; and the intrenchments of his camp were the first outline of those fortifications, which in the hands of our countrymen, have resisted the art and power of the house of Bourbon. The adjacent governors informed the court of Toledo of the descent and progress of the Arabs; and the defeat of his lieutenant Ebleco, who had been commanded to seize and bind the presumptuous strangers, admonished

These mountains descend, A. D. 711, heißt,

\* The road, the country, the old castle of Count Julian, and the superstitious belief of the Spaniards of hidden treasures, &c. are described by Pero Tostat (*Voyages en Espagne et en Italie*, tom. i. p. 205-217) with his usual plenitude.

† The *Nation Geographic* (p. 114) explains the topography of the story, but it is highly incredible that the Government of Morocco should execute the desperate and useless measure of sending 50 ships.

Roderic of the magnitude of the danger. At the royal summons, the dukes, and counts, the bishops and nobles of the Gothic monarchy, assembled at the head of their followers; and the title of king of the Romans, which is employed by an Arabic historian, may be excused by the close affinity of language, religion, and manners, between the nations of Spain. His army consisted of ninety or an hundred thousand men; a formidable power, if their fidelity and discipline had been adequate to their numbers. The troops of Tarik had been augmented to twelve thousand Saracens; but the Christian malcontents were attracted by the influence of Julian, and a crowd of Africans most greedily tasted the temporal blessings of the Koran. In the neighbourhood of Cadiz, the town of Xeres has been illustrated by the encounter which determined the fate of the kingdom; the stream of the Guadaleto, which falls into the bay, divided the two camps, and marked the advancing and retreating skirmishes of three successive and bloody days. On the fourth day, the two armies joined a more serious and decisive issue; but Alaric would have blushed at the sight of his unworthy successor, sustaining on his head a diadem of pearls, encumbered with a flowing robe of gold and silken embroidery, and reclining on a litter, or car of ivory, drawn by two white mules. Notwithstanding the valour of the Saracens, they faint-

\* There (the Roman colony of Asia Minor) is only one league from Caes. In the sixth century it was a granary of corn; and the wine of Xanth is familiar to the nations of Europe. (Ibid. Neol. Hispania, v. 12, p. 34-36, a work of secret and casual knowledge; C. Anville, *États de l'Empire*, etc. p. 144).





Count Julian had plunged so deep into guilt and infamy, that his only hope was in the ruin of his country. After the battle of Xeres he recommended the most effectual measures to the victorious Saracen. "The king of the Goths is slain; their princes are fled before you, the army is routed, the nation is astonished. Secure with sufficient detachments the cities of Bortica; but in person, and without delay, march to the royal city of Toledo, and allow not the distracted Christians either time or tranquillity for the election of a new monarch." Tarik listened to his advice. A Roman captive and proselyte, who had been enfranchised by the caliph himself, assaulted Cordova with seven hundred horse; he swam the river, surprised the town, and drove the Christians into the great church, where they defended themselves above three months. Another detachment reduced the sea-coast of Bortica, which in the last period of the Moorish power, has compressed in a narrow space the populous kingdom of Grenada. The march of Tarik from the Betis to the Tagus,\* was directed through the Sierra Morena, that separates Andalusia and Cas-

design, purged to us Verrius's call, and offers that he was not only with a full list of events, from whence he concluded with a summing-up volume. They record the part with which I have so generously studied," *Mon. Quæst.*, part II. l. 98. p. 13.

\* The direct road from Cordoba to Toledo was indicated by Mr. Belintine's notice in 121, *Annals*; but a longer compassment would be adopted for the slow and tedious marches of an army. The Arabs leaped the province of La Mancha, which the port of Corroena has transformed into marsh ground to the end of every season.

CHAP. III. till, till he appeared in arms under the walls of Toledo.\* The most zealous of the catholics had swarmed with the relics of their saints; and if the gates were shut, it was only till the victor had subscribed a fair and reasonable capitulation. The voluntary exiles were allowed to depart with their effects: seven churches were appropriated to the Christian worship; the archbishop and his clergy were at liberty to exercise their functions, the monks to practise or neglect their penance; and the Goths and Romans were left in all civil and criminal cases to the subordinate jurisdiction of their own laws and magistrates. But if the justice of Tarik protected the Christians, his gratitude and policy rewarded the Jews, to whose secret or open aid he was indebted for his most important acquisitions. Persecuted by the kings and synods of Spain, who had often pressed the alternative of banishment or baptism, that outcast nation embraced the moment of revenge; the comparison of their past and present state was the pledge of their fidelity; and the alliance between the disciples of Moses and of Mahomet, was maintained till the final era of their common expulsion. From the royal seat of Toledo, the Arabian leader spread his conquests to the north, over the modern realms of Castille and Leon; but it is needless to enumerate the cities that yielded

\* The antiquities of Toledo, *like those in the Poenit. man.*, *like those in the 11th century*, are briefly described by Nodding, (*Hispania*, t. ii., p. 181-186). He borrows from Eusebius the *florid relation* of Maximian's persecution; but modestly observes that it was no more than a *Hebraic amphitheatre*.

on his approach, or again to describe the table of emerald,\* transported from the East by the Romans, acquired by the Goths among the spoils of Rome, and presented by the Arabs to the throne of Damascus. Beyond the Asturian mountains, the maritime town of Gijon was the term of the lieutenant of Musa, who had performed, with the speed of a traveller, his victorious march, of seven hundred miles, from the rock of Gibraltar to the bay of Biscay. The failure of land compelled him to retreat; and he was recalled to Toledo, to excuse his presumption of subduing a kingdom in the absence of his general. Spain, which, in a more savage and disorderly state, had resisted, two hundred years, the arms of the Romans, was over-run in a few months by those of the Saracens; and such was the eagerness of submission and treaty, that the governor of Cordova is recorded as the only chief who fell, without conditions, a prisoner into their hands. The cause of the Goths had been irrevocably judged in the field of Xeres; and, in the national dismay, each part of the mo-

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CANTABRIA

\* In the *Historia Arabum*, c. 9, p. 17, an ancient *Phoenician*, *Rodericus* of Toledo describes the emerald tables, and inserts the name of *Medias Almyca* in Arabic words and letters. He appears to be conversant with the *Mathematica* writers; but I cannot agree with *M. de Gougen*, (*Hist. des Hebreux*, tom. 1, p. 246), that he had read and misinterpreted *Novarr*; because he was dead an hundred years before *Novarr* composed his history. That sentence is founded on a still greater error. *M. de Gougen* confounds the Arabian *Hadith* *Kutub*, archbishop of Toledo, in the 11th century, with cardinal *Nomine*, who governed Spain in the beginning of the 17th, and was the subject, not the author, of historical compositions.

\* This might have happened on the last rock, the head of *Bayona* and his companions in that *Lepidus* journey. "His history is written, while all details occur."



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narchy declined a contest with the antagonist who had vanquished the united strength of the whole.\* That strength had been wasted by two successive seasons of famine and pestilence; and the governors, who were impatient to surrender, might exaggerate the difficulty of collecting the provisions of a siege. To disarm the Christians, superstition likewise contributed her terrors; and the subtle Arabs encouraged the report of dreams, omens, and prophecies, and of the portraits of the destined conquerors of Spain, that were discovered on breaking open an apartment of the royal palace. Yet a spark of the vital flame was still alive: some invincible fugitives preferred a life of poverty and freedom in the Asturian valleys; the hardy mountaineers repulsed the slaves of the caliph; and the sword of Pelagius has been transformed into the sceptre of the catholic kings.†

Conquest  
of Spain.  
by Musa.  
A. D. 711,  
718.

On the intelligence of this rapid success, the applause of Musa degenerated into envy; and he began, not to complain, but to fear that Tarik would leave him nothing to subdue. At the head of ten thousand Arabs and eight thousand Africans, he passed over in person from Mauritania to Spain: the first of his companions were

\* Such was the argument of the traitor Orgus, and every chief to whom it was addressed did not answer with the spirit of Pelagius—*Centum Hispani cadunt sub uno regimine Gothorum, etiam victores Hispania in una congregata Invasorum non habet crederetur superari. Chron. Alfonsi Regis, apud Pagi tom. iii. p. 122.*

† The revival of the Gothic kingdom in the Asturias is distinctly though incorrectly noticed by d'Anville, (*Etat de l'Europe*, p. 129.)

the noblest of the Korelai: his eldest son was left in the command of Africa; the three younger brethren were of an age and spirit to second the boldest enterprises of their father. At his landing in Algexire, he was respectfully entertained by Count Julian, who stilled his inward remorse, and testified, both in words and actions, that the victory of the Arabs had not impaired his attachment to their cause. Some enemies yet remained for the sword of Musa. The tardy repentance of the Goths had compared their own numbers and those of the invaders; the cities from which the march of Tarik had declined, considered themselves as impregnable; and the bravest patriots defended the fortifications of Seville and Merida. They were successively besieged and reduced by the labour of Musa, who transported his camp from the Batis to the Anas, from the Guadalquivir to the Guadiana. When he beheld the works of Roman magnificence, the bridge, the aqueducts, the triumphal arches, and the theatre, of the ancient metropolis of Lusitania, "I should imagine," said he to his four companions, "that the human race must have united their art and power in the foundation of this city: happy is the man who shall become its master!" He aspired to that happiness, but the *Novuriani* maintained on this occasion the honour of their descent from the veteran legionaries of Augustus.\* Disdaining the confine-

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\* The sumptuous ruins of the Gordianæ near (Dion. Cassius, l. 60, p. 128) were placed in the metropolis of Lusitania, perhaps of Spain, (collectitis et hinc inde Hispania fuerit. Noster Hispania, c. 24, p. 106-110) containing the ancient structures, but resembling

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ment of their walls, they gave battle to the Arabs on the plain: but an ambuscade rising from the shelter of a quarry, or a ruin, chastised their indiscretion and intercepted their return. The wooden towers of assault were rolled forwards to the foot of the rampart; but the defence of Merida was obstinate and long; and the *castle of the martyrs* was a perpetual testimony of the losses of the Moslems. The constancy of the besieged was at length subdued by famine and despair; and the prudent victor disguised his impatience under the names of clemency and esteem. The alternative of exile or tribute was allowed; the churches were divided between the two religions; and the wealth of those who had fallen in the siege, or retired to Gallicia, was confiscated as the reward of the faithful. In the midway between Merida and Toledo, the lieutenant of Musa saluted the viceroy of the caliph, and conducted him to the palace of the Gothic kings. Their first interview was cold and formal: a rigid account was exacted of the treasures of Spain: the character of Tarik was exposed to suspicion and obloquy; and the hero was imprisoned, reviled, and ignominiously scourged by the hand, or the command, of Musa. Yet so strict was the discipline, so pure the zeal, or so tame the spirit, of the primitive Moslems, that after this public indignity, Tarik could serve and be trusted in the reduction of the Tarragonese province. A mosque was erected at Saragossa, by the liberality of the Korish:

with a sigh,—*Urbis hæc cum aditu sumus ad magnam incertam inter-*  
*questionem delapsi sumus et præter præteritæ religionis nihil ostendit.*



The port of Barcelona was opened to the vessels of Syria; and the Goths were pursued beyond the Pyrenean mountains into their Gallic provinces of Septimania or Langue-doc.\* In the church of St. Mary at Carcassonne, Mass found, but it is improbable that he left, seven equestrian statues of massy silver; and from his camp or column of Narbonne, he returned on his footsteps to the Gallician and Lusitanian shores of the ocean. During the absence of the father, his son Abdebaris obstructed the merchants of Seville, and reduced, from Malaga to Valencia, the commerce of the Mediterranean; his original treaty with the discreet and valiant Theodoric† will represent the manners and policy of the times. — *The conditions of peace agreed and sworn between Abdebaris, the king of Mass, the son of Naxos, and Theodoric, prince of the Goths.* In the name of the most merciful God, Abdebaris makes peace on these conditions; that Theodoric shall not be disturbed

## CHAPTER

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CHAP.

I.

CHAPTER I.

" in his principality: nor any injury be offered  
 " to the life or property, the wives and children,  
 " the religion and temples, of the Christians:  
 " *that* Theodemir shall freely deliver his seven  
 " cities, Orluola, Valentola, Alicant, Mola, Va-  
 " ca-ora, Bigerra, (now Bejus), Ora, (or Opta),  
 " and Lorca: *that* he shall not assist or enter-  
 " tain the enemies of the caliph, but shall faith-  
 " fully communicate his knowledge of their  
 " hostile designs: *that* himself, and each of the  
 " Gothic nobles, shall annually pay one piece  
 " of gold, four measures of wheat, as many of  
 " barley, with a certain proportion of honey,  
 " oil, and vinegar: and that each of their vassals  
 " shall be taxed at one moiety of the said im-  
 " position. Given the fourth of Regeb, in the  
 " year of the Hegira ninety-four, and subscribed  
 " with the names of four Mussulman witnesses."<sup>a</sup>  
 Theodemir and his subjects were treated with  
 uncommon lenity; but the rate of tribute appears  
 to have fluctuated from a tenth to a fifth, accord-  
 ing to the submission or obsequy of the Christ-  
 ians. In this revolution, many partial calamities

<sup>a</sup> See the treaty in Arabic and Latin, in the *Illustrationes Historiæ Hispaniæ*, tom. II. p. 164, 195. It is signed the 4th of the month of Regeb, A. H. 24, the 5th of April, A. D. 713; a date which seems to justify the statement of Theodemir and the government of Moor.

<sup>b</sup> From the history of Zamora, p. 81, Henry III. King of Leon, in, p. 261 has given the substance of another treaty concluded A. D. 1021, A. D. 734, between an Arabian chief, and the Counts and Bishops of the territory of Coimbra in Portugal. The tax of the churches is fixed at twenty-five pounds of gold; of the monasteries, fifty; of the cathedrals, one hundred: the Christians are judged by their wealth, but in capital cases he must consult the Arabs. The church dues must be exact, and they must respect the name of Mahomet. I have not the original before me; it would confirm or de-

were inflicted by the carnal or religious passions of the enthusiasts; some churches were profaned by the new worship; some relics or images were confounded with idols: the rebels were put to the sword; and one town (an obscure place between Cordova and Seville) was razed to its foundations. Yet if we compare the invasion of Spain by the Goths, or its recovery by the kings of Castile and Arragon, we must applaud the moderation and discipline of the Arabian conquerors.

The exploits of Musa were performed in the evening of life, though he affected to disguise his age by colouring with a red powder the whiteness of his beard. But in the love of action and glory, his breast was still fired with the ardour of youth; and the possession of Spain was considered only as the first step to the monarchy of Europe. With a powerful armament by sea and land, he was preparing to repress the Pyrenees, to extinguish in Gaul and Italy the declining kingdoms of the Franks and Lombards, and to preach the unity of God on the altar of the Vatican. From thence subduing the barbarians of Germany, he proposed to follow the course of the Danube from its source to the Euxine sea, to overthrow the Greek or Roman empire of Constantinople, and returning from Europe to Asia, to unite his new acquisitions with Antioch and the provinces of Syria.<sup>4</sup> But his vast en-

Diogenes  
of Sicily.  
A. D. 113.

every dark complexion, that the place had used to put to humiliate the humanity of a neighbouring conqueror.

<sup>4</sup> This design, which is proved by several Arabian historians, of Constantinople, tom. 4, p. 87, 881, may be compared with that of Mohammed,



## CHAP.

## LII.

*Al-Mansur's death*

terprise, perhaps of easy execution, must have seemed extravagant to vulgar minds; and the visionary conqueror was soon reminded of his dependence and servitude. The friends of Tarik had effectually stated his services and wrongs; at the court of Damascus, the proceedings of Musa were blamed, his intentions were suspected, and his delay in complying with the first invitation was chastised by an harder and more peremptory summons. An intrepid messenger of the caliph entered his camp at Loga in Galicia, and in the presence of the Saracens and Christians arrested the bridle of his horse. His own loyalty, or that of his troops, inculcated the duty of obedience; and his disgrace was alleviated by the reversal of his rival, and the permission of investing with his two governments his two sons, Abdallah and Abdshar. His long triumph from Ceuta to Damascus displayed the spoils of Afric and the treasures of Spain; four hundred Gothic nobles, with gold coronets and girdles, were distinguished in his train; and the number of male and female captives, selected for their birth or beauty, was computed at eighteen, or even at thirty thousand, persons. As soon as he reached Tiberias in Palestine, he was apprised of the sickness and danger of the caliph, by a private message from Soliman, his brother and presumptive heir; who wished to reserve for his own reign the spectacle of victory. Had Walid recovered, the delay of Musa would have been cri-

*Al-Mansur* from the *Caliph* to *Barbar* or with that of *Caliph*, as *Al-Mansur* the *East*; all persons *known* by the *North*; and all others are perhaps *known* by the *real* and *successful* enterprise of *Barbar*.

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man! he pursued his march, and found an enemy on the throne. In his trial before a partial judge, against a popular antagonist, he was convicted of vanity and falsehood; and a fine of two hundred thousand pieces of gold either exhausted his poverty or proved his rapaciousness. The unworthy treatment of Tarric was revenged by a similar indignity; and the veteran commander, after a public whipping, stood a whole day in the sun before the palace gate, till he obtained a decent exile, under the pious name of a pilgrimage to Mecca. The resentment of the subject might have been satiated with the ruin of Musa; but his fears demanded the extirpation of a potent and injured family. A sentence of death was intimated with secrecy and speed to the trusty servants of the throne both in Africa and Spain: and the forms, if not the substance, of justice were superseded in this bloody execution. In the mosque or palace of Cordova, Abdolaziz was slain by the swords of the conspirators; they accused their governor of claiming the banners of royalty; and his scandalous marriage with Eglonax, the widow of Roderic, offended the prejudices both of the Christians and Moslems. By a refinement of cruelty, the head of the son was presented to the father with an insulting question, whether he acknowledged the features of the rebel? "I know his features," he exclaimed with indignation: "I assert his innocence; and I imprecate the same, a juster, fate against the authors of his death." The age and despair of Musa raised him above the power of kings; and

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he expired at Meera of the anguish of a broken heart. His rival was more favourably treated: his services were forgiven; and Turik was permitted to mingle with the crowd of slaves.\* I am ignorant whether Count Julian was rewarded with the death which he deserved indeed, though not from the hands of the Saracens; but the tale of their ingratitude to the sons of Witiza is disproved by the most unquestionable evidence. The two royal youths were reinstated in the private patrimony of their father; but on the decease of Eba the elder, his daughter was unjustly despoiled of her portion by the violence of her uncle Sigebut. The Gothic maid pleaded her cause before the caliph Hasheim, and obtained the restitution of her inheritance; but she was given in marriage to a noble Arabian, and their two sons, Isaac and Ibrahim, were received in Spain with the consideration that was due to their origin and riches.

Prosperity  
of Spain  
under the  
Arabs.

A province is assimilated to the victorious state by the introduction of strangers and the imitative spirit of the natives; and Spain, which had been successively tinctured with Punic, and Roman, and Gothic blood, imbibed, in a few generations, the name and manners of the Arabs. The first conquerors, and the twenty successive lieutenants of

\* I much regret not to see, or my ignorance, of two Arabic works of the 12th century, a *Life of Musa*, and a *Poem on the Exploits of Turik*. Of these authentic pieces, the former was composed by a prisoner of Musa, who had escaped from the manacles of his master; the latter by the son of the first Abulcisman caliph of Spain, who might have conversed with some of the veterans of the conquest. (Hist. des Arabes d'Espagne, tom. ii. p. 36, 129.)



the caliphs, were attended by a numerous train of civil and military followers, who preferred a distant fortune to a narrow home: the private and public interest was promoted by the establishment of faithful colonies; and the cities of Spain were proud to commemorate the tribe or country of their eastern progenitors. The victorious though motely bands of Tarik and Musa asserted, by the name of *Spaniards*, their original claim of conquest; yet they allowed their brethren of Egypt to share their establishments of Murcia and Liden. The royal legion of Damascus was planted at Cordova; that of Emesa at Seville; that of Kinnisrin or Chalcis at Jaen; that of Palestine at Algezira and Medina Sidonia. The natives of Yemen and Persia were scattered round Toledo and the inland country; and the fertile seats of Grenada were bestowed on ten thousand horsemen of Syria and Irak, the children of the purest and most noble of the Arabian tribes.\* A spirit of emulation, sometimes beneficial, more frequently dangerous, was nourished by these hereditary factions. Ten years after the conquest, a map of the province was presented to the caliph: the seas, the rivers,

\* *Histor. Arab. Hispan.* tom. II. p. 22, 23. The subject of these quotations is taken from a *Biographie Hispanique*, by an Arabian of Valencia, now the copious Extracts of Cailli, tom. II. p. 26-117; and the latter form a general Chronicle of the Caliphs, and of the African and Spanish Dynasties, with a particular History of the Kingdom of Grenada, of which Cailli has given almost an entire work, 18-190. *Avellan-Higuen*, tom. II. p. 177-319. The author *Elie Khazid*, a native of Grenada, and a contemporary of *Nasir and Simah*, (born A. D. 1115, died A. D. 1174), was an historian, geographical physician, poet, &c. (*ibid.* II. p. 71, 72).

and the harbours," the inhabitants and cities, the climate, the soil, and the mineral productions of the earth.\* In the space of two centuries, the gifts of nature were improved by the agriculture,<sup>b</sup> the manufactures, and the commerce of an industrious people; and the effects of their diligence have been magnified by the influence of their fancy. The first of the Omeyyades who reigned in Spain solicited the support of the Christians: and, in his solicitation of peace and protection, he contents himself with a modest imposition of ten thousand ounces of gold, ten thousand pounds of silver, ten thousand horses, ten thousand mules, one thousand cuirasses, with an equal number of helmets and lances.<sup>c</sup> The most powerful of his successors derived from the same kingdom the annual tribute of twelve millions and forty-five thousand dinars, or pieces of

\* *Plinius*, lib. 4. *Adriani et de Hispania*, tom. 1. p. 114, 117.

<sup>b</sup> A curious notice of husbandry, by an Arabian of Seville, in the sixth century, is in the *Facsimile Library*, and *Caesi* had some thoughts of translating it. He gives a list of the sowers sown, Arise, as well as English husbandry, but that it is more of the Arabian than of the English through the medium of his countryman, *Caesi*, lib. 4. *Arise*, lib. 4. tom. 1. p. 114, 115.

<sup>c</sup> *Plinius*, *Arise*, lib. 4. tom. 1. p. 114. *Caesi* contains the original list of the sowers, as it is called in the *Arise*, *Caesi*, lib. 4. tom. 1. p. 114. But I am most exceedingly indebted to our author, *Plinius*, *Arise*, lib. 4. tom. 1. p. 114. The name of *Caesi* was unknown in the whole century; the kingdom was not covered till the year 1177, as is proved from the time of *Caesi*, lib. 4. tom. 1. p. 114, and the appellation was always expressive, not of a military person, but of a free soldier independent of the monarch, *Arise*, lib. 4. tom. 1. p. 114, 115. Had *Caesi* been a soldier, he would have obtained a military privilege of his own raising.

gold, about six millions of sterling money;<sup>3</sup> a sum which, in the tenth century, most probably surpassed the united revenues of the Christian monarchs. His royal seat of Cordova contained six hundred mosques, nine hundred baths, and two hundred thousand houses; he gave laws to eighty cities of the first, to three hundred of the second and third, order; and the fertile banks of the Guadalquivir were adorned with twelve thousand villages and hamlets. The Arabs might exaggerate the truth, but they created and they describe the most prosperous era of the riches, the cultivation, and the populousness of Spain.<sup>4</sup>

The wars of the Muslims were sanctified by the prophet: but among the various precepts and examples of his life, the caliphs selected the lessons of toleration that might tend to disarm the resistance of the unbelievers. Arabia was the temple and patrimony of the God of Mahomet; but he beheld with less jealousy and reflection the nations of the earth. The polytheists and idolaters who were ignorant of his name, might be

\* *Carduus*, *scab.*, p. 222, 228. He computed the expense at 100,000,000 of French francs. The entire picture of plants and products follows the basic ordinariness of the Malthusian article.

I am happy enough to present a splendid and interesting work, which has just been translated in Spanish by the Count of Madrid, *Illustraciones Históricas Hispánicas* Encarnación, con 400 grabados. Madrid: C. de la Torre. 1870. The accuracy of this work does honor to the Spanish press; the MSs in the number of volumes are judiciously chosen by the editor, and his remarks on each show some light on the *Manuscript in Illustration and History of Spain*. These plates are new editions, but the work has been originally delayed, all in the year 1822 it was published the second part of the National library, then in the year of 1824 and 1825.



CHAP.

II.

Propaga-  
tion of  
Mahomet-  
ism.

lawfully extirpated by his votaries," but a wise policy supplied the obligation of justice; and after some acts of intolerant zeal, the Mahometan conquerors of Hindostan have spared the pagods of that devout and populous country. The disciples of Abraham, of Moses, and of Jesus, were solemnly invited to accept the more perfect revelation of Mahomet; but if they preferred the payment of a moderate tribute, they were entitled to the freedom of conscience and religious worship.\* In a field of battle, the forfeit lives of the prisoners were redeemed by the profession of *Islam*; the females were bound to embrace the religion of their masters, and a race of sincere proselytes was gradually multiplied by the education of the infant captives. But the millions of African and Asiatic converts, who swelled the native band of the faithful Arabs, must have been allured, rather than constrained, to declare their belief in one God and the apostle of God. By the repetition of a sentence and the loss of a foreskin, the subject or the slave, the captive or the criminal, arose in a moment the free and equal companion of the victorious Moslems. Every sin was expiat-

\* The Arabs, as they are asked, who suffered punishment, are: 1. Those who, besides God, worship the sun, moon, or stars. 2. Atheists. 3. Those, who, according to principles which were Mahometian, represent an oppressed infidel whom religious superstition, not equities or considerations of war, are justly punishing, and who, without consideration of his guilt, is killed. (Dissertation, &c. de Jure Militari Mahometano, tom. iii. p. 34). A right theory?

\* The distinction between a powdered and a powdered pet, between the Arabs and the People of the Book, the tolerance in some divine legislation, is naturally defined in the construction of the eighth of Mahomet with the soldiers or followers of Caesar. Huetting, Hist. Orient. p. 107, 108.

ed, every engagement was dissolved: the vow of celibacy was superseded by the indulgence of nature; the active spirits who slept in the cloister were awakened by the trumpet of the Saracens; and in the convulsion of the world, every member of a new society ascended to the natural level of his capacity and courage. The minds of the multitude were tempted by the inviolable as well as temporal blessings of the Arabian prophet; and charity will hope that many of his proselytes entertained a serious conviction of the truth and sanctity of his revelation. In the eyes of an inquisitive polytheist, it must appear worthy of the human and the divine nature. More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason, than the crowd of mystery and superstition, which, in the seventh century, disgraced the simplicity of the gospel.

In the extensive provinces of Persia and Africa, the national religion has been eradicated by the Mahometan faith. The unfigural theology of the Magi stood alone among the sects of the East: but the profane writings of Zoroaster\*

Fall of the  
Magians  
of Persia.

\* The Zand or Zend, the bible of the Mages, is reckoned by themselves, to be lost by the Mahometans, among the few books which Alaricum received from Bagdad; and their religion is generally said to have the religion of Zoroaster, or Ormazd, rather than of the Magi. Hyde, de Religione veteris Persarum, t. ii, p. 27, 28, 29, &c. I much fear that we do not possess any pure and full description of the system of Zoroaster. Dr. Ptolemy (Geograph. vol. i, p. 285, 286) assigns the epithet of Magi to the priests of Babylon. Perhaps the Persians, who have been the masters of the Jews, would count the high-priest, a poor woman, of being their masters.

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MAGI.— might, under the reverend name of Abraham, be dextrously connected with the chain of divine revelation. Their evil principle, the demon Ahriman, might be represented as the rival or as the creature of the God of light. The temples of Persia were devoid of images: but the worship of the sun and of fire might be stigmatised as a gross and criminal idolatry.\* The milder sentiment was consecrated by the practice of Mahomet† and the prudence of the caliphs; the Magians or Ghebers were ranked with the Jews and Christians among the people of the written law;‡ and as late as the third century of the Hegira, the city of Herat will afford a lively contrast of private zeal and public toleration.¶ Under the payment of an annual tribute, the Mahometan law secured to the Ghebers of Herat, their civil and religious liberties: but the recent and humble moach was overshadowed by

\* The Arabian Nights, a full and lively painting of the oriental world, represent in the most odious colours the Magians, or worshippers of fire, in whom they ascribe the original source of a Millennium. The religion of Zoroaster has not the least affinity with that of the Hindus, yet they are often confounded by the Arabian writers, and the sect of Timouris was distinguished by this schismatical name. See Timour Beg, par Chardin, *Asiatick. As. V. 1*, p. 73.

† *Vie de Mahomet*, par Gagnier, tom. II, p. 114, 115.

‡ He has since, Jacob, Chardin, &c. qui sous l'ancien Magisme ont admis un Dieu, *see* *Asiatick. As. V. 1*, p. 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

¶ This singular story is related by Herbelot, *biblioth. Orient.* p. 316, 317, in the *Asie de Merv*, and by Mirkand, *Asiatick. As. V. 1*, p. 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



the antique splendour of the adjoining temple of fire. A fanatic imam deplored, in his sermons, the scandalous neighbourhood, and accused the weakness or indifference of the faithful. Excited by his voice, the people assembled in tumult; the two houses of prayer were consumed by the flames, but the vacant ground was immediately occupied by the foundations of a new mosch. The injured Magi appealed to the sovereign of Chorsan; he promised justice and relief; when, behold! four thousand citizens of Herat, of a grave character and mature age, unanimously swore that the idolatrous fane had never existed; the imputation was silenced, and their conscience was satisfied (says the historian Mirchand) with this holy and meritorious perjury.\* But the greatest part of the temples of Persia, were ruined by the insensible and general desertion of

CHAP.

II.

PERSIA.

\* This incident is mentioned by Mir Chander-Bekki, a writer of Herat, composed by the Persian language a general history of the East, from the creation to the year of the Hegira 955, A.D. 1549. In the year 1014, A.D. 1606, the historian records the foundation of a primary factory, and its subsequent growth, in seven or eight years, into an hospital in three villages by his son Khosrow. See II. 577, 4, 11, 121. The two factories were converted into schools by Farid al Kazi, *Shah-anshah Miran*, p. 229, 238, 343, 344, and finally were founded by Agha Khan, in 1036, 110, 111, 112; and his numerous edifices, under the proper name of Khosrow, belong to the first century after the year. The historian of Dehli refers to a MS. of Mirchand, which he borrowed from the hands of his friend Agha Khan. A second fragment of the Tabacco and Mirchand Dispensary has been lately published in Paris and London (Paris, 1788, in 8vo, with some French disquisitions) and the editor seems not to have been acquainted with Mirchand.

\* This testimony had a different producing operation. Yet Mirchand does not understand toleration, since he supposed the total extermination of the Magi and the the longest persecutions against them, and says, *Shahanshah Mirchand*, 11. 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

CHAP.  
II.  
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their votaries. It was impossible, since it is not accompanied with any memorial of time or place, of persecution or resistance. It was *general*, since the whole realm, from Shiraz to Samarcand, imbibed the faith of the Koran; and the preservation of the native tongue reveals the descent of the Mahometans of Persia.\* In the mountains and deserts, an obstinate race of unbelievers adhered to the superstition of their fathers; and a faint tradition of the Magian theology is kept alive in the province of Kirman, along the banks of the Indus, among the exiles of Surat, and in the colony which, in the last century, was planted by Shaw Abbas at the gates of Ispahan. The chief pontiff has retired to mount Elbonrz, eighteen leagues from the city of Yezd: the perpetual fire (if it continue to burn) is inaccessible to the profane; but his residence is the school, the oracle, and the pilgrimage, of the Ghebers, whose hard and unflinching features attest the unmingled purity of their blood. Under the jurisdiction of their elders, eighty thousand families maintain an innocent and industrious life; their subsistence is derived from some curious manufactures and mechanical trades; and they cultivate the earth with the fervour of a religious duty. Their ignorance withstood the despotism of Shaw Abbas, who de-

\* The last Magian of name and power appears to be Masdaghatah, who, in the beginning of the 18th century, resided in the southern provinces of Persia, near the Persian Sea, at Meshed, (Hakim, *Orion* p. 223.) But the soldiers and commoners, the *Khawakir*, still professed or retained the Mahometan faith: and under such a system (A. D. 1722-1735) I should place the fall of the religion of the Ghebers.

inundated with threats and tortures the prophetic books of Zoroaster; and this obscure remnant of the Magians is spared by the moderation or contempt of their present sovereigns.<sup>2</sup>

The northern coast of Africa is the only land in which the light of the gospel, after a long and perfect establishment, has been totally extinguished. The arts, which had been taught by Carthage and Rome, were involved in a cloud of ignorance; the doctrine of Cyprian and Augustin was no longer studied. Five hundred episcopal churches were overturned by the hostile fury of the Donatists, the Vandals, and the Moors. The zeal and numbers of the clergy declined; and the people, without discipline, or knowledge, or hope, submissively sunk under the yoke of the Arabian prophet. Within fifty years after the expulsion of the Greeks, a lieutenant of Africa informed the caliph that the tribute of the infidels was abolished by their conversion,\* and, though he sought to disguise his fraud and rebellion, his specious pretence was drawn from the rapid and extensive progress of the Mahometan faith. In the next age, an extraordinary mission of five bishops was detached from Alexandria to Calicut. They were or-

<sup>1</sup> The present state of the Slavery in France, is taken from the *Sole Chordine* not indeed the most learned, but the most judicious and extensive of our modern writers, *Chordine in France*, Paris, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463,

\* The house of Alphonse de Lamoignon, grandson of Ignace de Loyola, is the subject of *Le Grand Alphonse*, the story of The Alphonse, by Louis de St. Leger, (London, 1812, de CASSIN, et de C. Compagnie, tome 1, p. 148).



CHAP.

I.

BYRON

defeated by the Jacobite patriarch to cherish and revive the dying embers of Christianity;\* but the interposition of a foreign prince, a stranger to the Latins, an enemy to the catholics, supersedes the decay and dissolution of the African hierarchy. It was no longer the time when the successor of St. Cyprian, at the head of a numerous synod, could maintain an equal contest with the ambition of the Roman pontiff. In the eleventh century, the unfortunate priest who was seated on the ruins of Carthage, implored the arms and the protection of the Vatican, and he bitterly complains that his naked body had been scourged by the Saracens, and that his authority was disputed by the four suffragans, the tottering pillars of his throne. Two epistles of Gregory VII<sup>b</sup> are directed to soothe the distress of the catholics and the pride of a Moorish prince. The pope assures the sultan that they both worship the same God, and may hope to meet in the bosom of Abraham; but the complaint, that three bishops could no longer be found to consecrate a brother, announces the speedy and inevitable ruin of the episcopal order. The Christians of Africa and Spain had long since submitted to the practice of circumcision and the legal abstinence from wine and pork; and the name of Mo-

1898 *Byron*,  
I. 11, 1120,  
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\* *Ed. Marquês Oliveira*, p. 41. *Monarch. Hist. Portugal*, Ann. 1587, 178.

<sup>b</sup> Among the *Epistles of the Popes*, vol. IX, epist. 11, *Gregory VII*, l. 1, epist. 11, l. 1; l. 10, epist. 19, No. 11; and the *Letters of Pope Innocent IV*, A. D. 1253, No. 11; A. D. 1272, No. 12, who investigated the name and history of the Moorish prince, with whom the pontiff of the Roman pontiffs is piously corresponded.

CHAP.

XX

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strabes\* (adoptive Arabs) was applied to their civil or religious conformity.<sup>†</sup> About the middle of the twelfth century the worship of Christ and the succession of pastors were abolished along the coast of Barbary, and in the kingdoms of Cordova and Seville, of Valencia and Grenada.<sup>‡</sup> The throne of the Almohades, or Unitarians, was founded on the blindest fanaticism, and their extraordinary rigour might be provoked or justified by the recent victories and intolerant zeal of the princes of Sicily and Castile, of Arragon and Portugal. The faith of the Mozarabes A.D. 1194 was occasionally revived by the papal missions;<sup>§</sup> and, on the landing of Charles V. some fami-

\* Mozarabes, or Mosarabes, *rehabiles*, as it is interpreted in Latin (Pineda, Spanish Hist. Arabian, p. 29, 30. *Kathol. Armeno-Hispan.*, tom. ii. p. 126. The Mosarabes story, the ancient rival of the church of Toledo, has been attacked by the pope, and exposed in the double title of the second and six. edition, *Hist. Hispan.* tom. i. & ii. p. 176, p. 378). It was, or rather it is, in the former meaning; and in the 15th century it was found necessary (A. D. 1467) A. D. 1468 to translate an Arabic version of the canon of the council of Nicaea, entitled *Arabic Hist.* tom. i. p. 374, for the use of the bishops and clergy in the Spanish Kingdoms.

† About the middle of the 12th century, the story of Gharib was repeated with this modification, by the churchmen of the western Isles, &c. (see *Index*, tom. i. p. 304 & *Reverend*, V. 28, 112, and *Index* a *Blat.* *Kathol.* tom. i. p. 324).

‡ *High. Cathol.* tom. i. p. 1136, 1137, &c. The Jewish doctors, and some Muslim, &c. were visited by the church of Granada, in 1194. Some strange disputes, were kindled in the place, and that the Mosarabes churches of Africa and Spain, described by *Alon. T. V. 112*, &c. (A. D. 1114) (*Hist. Hispan.* vol. 2, p. 1136) is that the papal missions are repeated from some other book. A note adds, that the story of the *Hispans* 617 (A. D. 1474) more apply to the story that the independence of a nation of Christians, which means the civil rights of the provinces of Cordova, (Giblin. *Arab.* tom. i. p. 317) and that the Jews were the only Mosarabes whom said *Ward*, king of Cyprus (A. D. 1212), visited with the intention of converting. (*Hist.* V. p. 208).

## CHAP.

## II.

Toleration  
of the  
Christians.

lies of Latin Christians were encouraged to rear their heads at Tunis and Algiers. But the seed of the gospel was quickly eradicated, and the long province from Tripoli to the Atlantic has lost all memory of the language and religion of Rome.\*

After the revolution of eleven centuries, the Jews and Christians of the Turkish empire enjoy the liberty of conscience which was granted by the Arabian caliphs. During the first age of the conquest, they suspected the loyalty of the catholics, whose name of Melchites betrayed their secret attachment to the Greek emperor, while the Nestorians and Jacobites, his inveterate enemies, approved themselves the sincere and voluntary friends of the Mahometan government.† Yet this partial jealousy was healed by time and submission; the churches of Egypt were shared with the catholics,‡ and all the oriental sects were included in the common benefits of toleration. The rank, the immunities, the domestic jurisdiction, of the patriarchs, the bishops, and the clergy, were protected by the

\* Bernartot, Hist. Patriarch. Alex. p. 228. Leo Africanus would have flattered his Roman masters, could he have discovered any trace of the Christianity of Africa.

† Abul Ghalib the catholic viz. the vizir of Bagdad) of part two labour Nestorians, quorum gentes Arabicæ nullas alios res ut, et tunc quoniam reges amantibus Arabicis bello non desistant, &c. See in the Collections of Ammianus, (Biblioth. Orient. tom. IV. p. 91-101), the part of the Nestorians under the caliphs. That of the Jacobites is more amply exposed in the Preliminary Dissertation of the second volume of Ammianus.

‡ Huet, Annal. tom. 3, p. 294, 367, 378. Bernartot, Hist. Patriarch. Alex. p. 205, 206, 337, 338. A saint of the Monachist hierarchy might wonder the fact of these Greek patriarchs last word to the emperor and less amorous to the Arabs.



civil magistrate: the learning of individuals recommended them to the employments of secretaries and physicians: they were enriched by the lucrative collection of the revenue: and their merit was sometimes raised to the command of cities and provinces. A caliph of the house of Almans was heard to declare that the Christians were most worthy of trust in the administration of Persia. "The Muslims," said he, "will abuse their present fortune; the Magians regret their fallen greatness; and the Jews are impatient for their approaching deliverance."<sup>2</sup> But the slaves of despotism are exposed to the alternatives of favour and disgrace. The captive churches of the East have been afflicted in every age by the avarice or bigotry of their rulers; and the ordinary and legal restraints must be offensive to the pride or the zeal of the Christians.<sup>3</sup> About two hundred years after Mahomet, they were separated from their fellow-subjects by a turban or girdle of a less honourable colour; instead of horses or mules, they were condemned to ride on asses, in the attitude of women. Their public and private buildings were measured by a diminutive standard: in the streets or the baths it is their duty to give

Then  
bathings.

<sup>2</sup> Mas'udî, who reigned from A. D. 892 to 932. The *Magians* at that time came and took among the religions of Germany, the common title. (Hartm. Hist. tom. iv. p. 27.)

<sup>3</sup> Richard explains the general principles of the Mohammedan policy and jurisprudence. (Hartm. tom. ii. p. 19-20.) The oppressive edicts of the caliph Manzûr, (A. D. 845-848) which we will hereafter see, related by Eusebius (tom. ii. p. 444) and of Harun, (Hartm. tom. ii. p. 415). A generation of the caliph Omar II is omitted, and most probably neglected by the Greek Theophanes. (Hartm. p. 224.)

## CHAP.

## LI.

way of bow down before the meanest of the people; and their testimony is rejected, if it may tend to the prejudice of a true believer. The pomp of processions, the sound of bells or of psalmody, is interdicted to their worship; a decent reverence for the national faith is imposed on their sermons and conversations; and the sacrilegious attempt to enter a mosch, or to seduce a Mussulman, will not be suffered to escape with impunity. In a time, however, of tranquillity and justice the Christians have never been compelled to renounce the Gospel or to embrace the Koran: but the punishment of death is inflicted upon the apostates who have professed and deserted the law of Mahomet. The martyrs of Cordova provoked the sentence of the *cadhi*, by the public confession of their inconstancy, or their passionate invectives against the person and religion of the prophet.<sup>1</sup>

The progress of the caliph, A. D. 718.

At the end of the first century of the Hegira, the caliphs were the most potent and absolute monarchs of the globe. Their prerogative was not circumscribed, either in right or in fact, by the power of the nobles, the freedom of the commons, the privileges of the church, the votes of a senate, or the memory of a free constitution. The author-

<sup>1</sup> The martyrs of Cordova (A. D. 817, &c.) are commemorated and lauded by St. Eusebius, who at length calls a caliph *homicide*. A speech, delivered by the caliph, and vigorously censured their conduct. The Muslims there present deride their conduct with the derision of malignity, *Amalia fatuata de Egleis*, &c. (Flory, Hist. Eccles. tom. 5, p. 416-422, particularly p. 423, 426, 429). Their conduct was there a strong charge imputed to the spirit of the caliph in the 18th century.

ity of the companions of Mahomet expired with their lives; and the chiefs or emirs of the Arabian tribes left behind, in the desert, the spirit of equality and independence. The regal and sacerdotal characters were united in the successors of Mahomet: and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by the right of conquest over the nations of the East, to whom the name of liberty was unknown, and who were accustomed to applaud in their tyrants the acts of violence and severity that were exercised at their own expense. Under the last of the Omniades, the Arabian empire extended two hundred days journey from east to west, from the confines of Tartary and India to the shores of the Atlantic ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of Africa, the solid and compact dominion from Fargana to Aden, from Tarsus to Surat, will spread on every side to the measure of four or five months of the march of a caravan.\* We should vainly seek the indissoluble union and easy obedience that pervaded the government of Augustus and the Antonines; but the progress of the Mahometan religion diffused over this ample space a general resem-

\* See the article *Tahmasch* (as we say *Christendom*) in the *British Voyage Oriental*, p. 214. The chart of the Mahometan world is copied by the author, Wm. Ainslie, to the year of the Hegra 785, (A. D. 1383). Since that time, the losses to Spain have been overbalanced by the conquests in India, Tartary, and the European Turkey.



CHAP.  
LI.

blance of manners and opinions. The language and laws of the Koran were studied with equal devotion at Samarcand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.\*

\* The Arabic of the Koran is taught as a dead language in the college of Mecca. By the Danish traveller, this ancient idiom is compared to the Latin: the vulgar tongue of Hagar and Yemen to the Italian: and the Arabian dialects of Syria, Egypt, Africa, &c. to the Provençal, Spanish, and Portuguese. Niebuhr, *Description de l'Arabie*, p. 74, &c.

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END OF THE NINTH VOLUME.





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M.C.



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